

MEMOIRS OF THE
ARCHAEOLOGICAL SURVEY OF INDIA

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Antiquities of Chamba State

Part II

MEDIAEVAL AND LATER INSCRIPTIONS
WITH 33 PLATES

BY

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सत्यमेव जयते

PREFACE

It is now more than forty-five years since the monumental work entitled **ANTIQUITIES OF CHAMBA STATE Part I** (Inscriptions of the Pre Muhammadan Period) appeared as Vol. XXXVI of the Archaeological Survey of India New Imperial Series. Its veteran author, Dr J Ph Vogel, the then Superintendent Archaeological Survey, Northern Circle, had intended to publish the whole material in two parts, the first, as has been indicated above dealing with the Pre Muhammadan period, and the second covering the rest, namely, the Muhammadan and Post Muhammadan periods¹. After having completed the first part, he had already started on the second but had to leave it unaccomplished owing to his departure from India to Holland. Then set in the Great War which made any further progress with the work impossible. However, Dr Vogel has all along been anxious to see that the work commenced by him is somehow or other finished, and to that end he had been negotiating with the Director General of Archaeology in India. And it was as a result thereof that I was entrusted with the task of writing the second part of the **ANTIQUITIES OF CHAMBA STATE** dealing with the inscriptions of the mediæval and later periods. It has been a matter of great pride to me that I have been personally associated with the learned Professor Dr J Ph Vogel, having worked under him for some years in the rooms of the Kern Institute at Leyden, Holland.

Dr Vogel, as stated above, had commenced working on the present volume. When in the summer of 1938 Rao Bahadur K N Dikshit, the then Director General of Archaeology in India, and myself visited Chamba in order to take stock of the material to be worked, we found *inter alia* Dr Vogel's own manuscripts, comprising well nigh three hundred pages, preserved in the Bhuri Singh Museum there. These were later on sent to the office of the Director General of Archaeology in India New Delhi, and were subsequently placed at my disposal.

These manuscripts concern only the copper plate charters which form the bulk of this volume. They contain transcripts in some cases complete and in the other partial, explanatory notes here and there, translations of parts of a few inscriptions, identification of some of the places mentioned in the grants and notes touching the plan of the work as envisaged by Dr Vogel. All this material, it gives me pleasure to record, stood me in good stead, it afforded me both guidance and assistance in carrying out the allotted task more or less according to the plan visualised by Dr Vogel himself.

The Bhuri Singh Museum at Chamba had in its possession also impressions of the great many of the copper plate inscriptions dealt with here, which were likewise sent to the office of the Director General of Archaeology in India New Delhi. A similar

¹ It may be pointed out that the term *Muhammadan* has been employed here more for convenience sake. It refers to the Muslim rule in the Panjab a general way and does not necessarily denote the cultural influence of Islam whereby the Chamba State was evidently influenced owing to its secluded and secluded position.

collection of impressions existed in the office of the Superintendent Archaeological Survey, Frontier (then Northern) Circle Lahore (now in Pakistan) which in like manner was made available. The two collections supplemented each other, though some few gaps still remained to be filled.

When the whole of the existing material was thus assembled in the office of the Director General of Archaeology in India, New Delhi, two post graduates, namely Mr S. K. Dikshit, M. A.¹ and Mr Krishna Deva, M. A., availed themselves of the opportunity of studying it. Besides checking it they added some useful notes of their own.

It was early in the year 1939 that I was formally called upon to undertake the task and to visit Chamba in that connection. Mr Krishna Deva was then deputed to accompany me for rendering assistance in the work.

A personal visit to Chamba was essential for various reasons. The eighty odd copper plate charters treated of here are substantially couched in the *Bhasha* or the local dialect called Chambyali in a form which, in consonance with the nature of the subject matter, necessarily differs from the common parlance and abounds in obscure expressions and abstruse terms, and, on top of that, is more or less obsolete at present. Such hard nuts could be cracked only with the help locally available. Secondly, it was possible readily to identify different places, rivers, mountains and so forth, that are mentioned in the records likewise by personal enquiries. Thirdly if any of the original documents were required either for examination or for comparison they were easy of access only within the State. Besides there was a possibility of discovering additional epigraphs.

Speaking of additional discoveries, it may be pointed out that three of the copper plate inscriptions dealt with here, namely Nos. 33, 81 and 82 have not been noticed by Dr Vogel. Nor do the two collections of impressions referred to above include any impressions of them. They thus appear to be subsequent acquisitions. The first of them, that is No. 33, pertains to Lalabhadra, while the remaining two Nos. 81 and 82, belong to Gaurinaha. It is of course quite likely that Dr Vogel was aware of the existence of these last two, but that he considered them to be of too late a date to be included in his collection. There is, however, one consideration that militates against such a supposition. The last copper plate charter noticed by him is said to be dated V S 1941, which is not included here. The two records in question (Nos. 81 and 82) are earlier than that by one quarter of a century. On the other hand it can be said, at least of the last record (No. 82) that built as it is in the right wall of the main entrance leading to the temples of Lakshmi Narayana and other deities, it is so prominently situated that it can hardly escape notice even of a casual visitor there.

¹ Son of Rao Bahadur K. N. Dikshi, Director General of Archaeology in India. He is at present recently finished his University course.

² This scholar under training in the Archaeological Survey of India and now a Superintendent in the Department.

As indicated above, estampages of some of the copper plate charters were still wanting. Since necessary facilities were not to be had in Chamba for taking the required inked impressions of such records we had to be content only with their photographs which were prepared by Mr Mangat Rai Mehta then attached to the office of the Superintendent, Archaeological Survey, Frontier Circle, Lahore

During my stay in Chamba which lasted for two months much spadework was done fresh transcripts prepared, elucidative notes taken and rough translation drawn up, all this with the help so generously lent by the Rajaguru, *Pandit Thākur Das*, who had formerly assisted Dr Vogel in like manner, and to whose ability and worthiness Dr Vogel has paid a well deserved tribute of praise while acknowledging his assistance¹ In fact he is admittedly the only person alive in the Chamba State who can understand and interpret the language of the old documents edited here and it is a matter of deep gratification that his services have still been available²

Before closing this note, I wish to record my grateful acknowledgments for the help received from different quarters in the production of this work First of all, my sincere thanks are due to Professor Dr J Ph Vogel and the late Rao Bahadur K N Dikshit, both of whom from time to time favoured me with various useful suggestions and encouraging remarks while the work was under preparation Next, I wish to express my gratitude to the then Council of Administration, Chamba State, consisting of Col H S Strong, C I E, the President Dewan Bahadur Madho Ram, the Minister, and Rai Sahib Har Govind, the Judicial Member who readily and willingly provided me with all facilities in connection with my study of the inscriptions during my stay in Chamba and also evinced keen interest therein

To the Rajaguru, *Pandit Thakur Das*, I am greatly indebted for his ungrudging help which has proved most valuable and indispensable for a proper treatment of the records concerned Further, I am thankful to Mr Jawant Ram, B A, B T, the then Head Master, State High School, Chamba, and Curator, Bhuri Singh Museum, Chamba, who likewise lent me a helping hand in solving some of the knotty textual problems

Last but not least, I have to acknowledge equally thankfully the assistance received from Mr Krishna Deva, M A, now a Superintendent in the Department His collaboration at that stage has helped in expediting the work

Completion of the task fills me with joy, amply compensating for the pains it has cost me *kṛtsah phalena hi punornvatām vidhatte*³

B CH CHHABRA

¹ *ACS Pt I Preface* p. 13

² It may be added though that in spite of the best help available certain expressions in the said records still remain unexplained

POSTSCRIPT

The publication of this Memoir at long last it may gratefully be recorded is mainly due to the active interest taken by Professor Dr J Ph Vogel. I have constantly been in touch with him and have all along been receiving advice and encouragement from him. Luckily for us he continues to be hale and hearty and in spite of his advanced age he keeps himself busy with his scholarly pursuits. He celebrated his 86th birthday on the 9th January 1957 and is thus now running his 87th year. Let me conclude by saying writes he in his letter to me written just a day earlier i.e. on the 8th January 1957 that I am in excellent health and still working on my book on the *hamra*. I hope to complete it in 1957 if my *ayukshatvam* allows it.

It is nearly 17 years since the foregoing preface was written and the work was made press ready. During this period many changes have taken place. A stage came when the idea of publishing the work was almost given up. Professor Vogel then came forward urging upon the Government of India the necessity of expediting the publication of Part II of the *Antiquities of Chamba State*. He even suggested that the work might be entrusted to the Royal Asiatic Society of London or to some other learned society abroad if it were not possible to have it published in India. After some correspondence, it was decided that the work should be split into two sections—epigraphy and general archaeology. It may be recalled that originally Part II of the *Antiquities of Chamba State* was designed to contain both these sections in one volume written jointly by Dr H Goetz and myself. The former was to write on the temple architecture paintings etc of Chamba and myself on the inscriptions. The section of Dr Goetz has since been published as *Memoirs of the Kern Institute* No. 1 under the title *The Early Wooden Temples of Chamba*. With the publication of the present work the rest of the material has now been published.

It may be observed that during the long interval some more inscriptions have been discovered in Chamba. I hope to edit these subsequently and also to prepare an index to both Part I and Part II of the *Antiquities of Chamba State*.

Owing to certain unavoidable circumstances the printing of this Memoir had to be delayed for several years during which period I received further welcome help from Dr G S Gai as well as from Messrs M Venkataramayya and Satya Shrivastava all of the Department of Archaeology especially in checking and reading the proofs.

Finally I take the opportunity also to express my gratitude to Messrs M K Majumdar (*General Manager*), G Mathen (*Asst. Manager*), T, A K Das (*Foreman Class I*), D MLE and others of the Government of India Press New Delhi, for the personal interest and trouble taken by them in pushing the matter through the press.

MAHARASANKRANTI,
January 14 1957

B CH CHILABRA.

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ABBREVIATIONS

ACS	Antiquities of Chamba State
APRAS NC	Annual Progress Report of Archaeological Survey Northern Circle
ARASI	Annual Report of Archaeological Survey of India
CSG	Chamba State Gazetteer
HPHS	History of Panjab Hill States
Ind Ant	Indian Antiquary
RV	Pigveda

INTRODUCTION

COPPER-PLATE INSCRIPTIONS

The total number of copper plate inscriptions that are included in this work is eighty two. The first of them is dated V S 1387, and the last V S 1915. They pertain to twelve successive rulers, from Vairisimhavarman to Śrisimha as detailed below —

Serial numbers	Ruler's name	Number of plates
1	Vairisimhavarman	1
2—5	Bhotavarman	4
6—8	Samgramavarman	3
9—10	Ānandavarman	2
11—19	Gñesavarman	9
20—26	Pratāpasimha	7
27—69	Balabhadra	43
70—76	Prithvisimha	7
77	Śatrusimha	1
78	Umedasimha	1
79—80	Rajasimha	2
81—82	Śrisimha	2

It will be seen that literally more than half of the total number of these charters belong to Balabhadra alone. This striking disproportion testifies to the excessively generous disposition¹ of this prince of which we shall by and by have more evidence.

COMMON FEATURES OF ALL PLATES

Some characteristics are common to all the copper plate charters discovered in the Chamba State and are peculiar to them inasmuch as they are not commonly met with in similar contemporary documents found elsewhere in India. They may be summed up as follows: (1) Every charter consists of a single sheet of copper, though the size varies greatly. (2) Each plate is provided with a handle to its proper right. The plate thus puts on the appearance of a *takht* or a wooden board

[It is no doubt true to a certain degree that on the whole and we have to take no consideration here except on the long reign of Balabhadra. I have calculated the number of grants per regnal year and found that his grants work out less in number than those of Pratāpasimha and even than those of Gñesavarman who reigned subsequent to the arrival of Surananda. I regard the great number of copper plate grants chiefly as the result of cultural conditions, the more conscious manifestation of feudal absolutism. The time before was too barbarian, the later times adopted the administrative system of the Mughal model. H. C. R. 1]

used by school children. In some cases this handle has broken away, partly or altogether. Again, some of the handles have a hole pierced in the centre through which may be passed a cord by means of which the plate could be hung on to a peg in a safe corner—that is what the owners of the plates probably used to do. (2) Every one of the plates is invariably engraved only on one side. The predilection for such an arrangement is very much in evidence on certain plates, where the text runs on into all the margins, not excepting the handle while the size of letters in its concluding portion is gradually diminished into the bargain. A typical example of this kind is supplied by the inscription No. 32 though No. 23 beats it in respect of suggestion. (4) Almost every plate has a seal engraved usually in the top left corner in the shape of a rosette or some other ornamental design. The space in its centre is occupied by a legend invariably in Nāgarī characters, containing the name of the king to whom the deed concerned pertains. In a few instances the seal is replaced by the word *sahi* likewise in Nāgarī characters. The significance of this has been discussed below.¹

LITHIC RECORDS

The stone inscriptions dealt with in this volume do not compare favourably—neither in quantity nor in quality—with the copper plate records. Their number amounts to twenty one. The most outstanding of the lithic records is the Chabutra stone inscription of V S 1717. It is the precise dating in it that vests it with importance which has been duly considered elsewhere.²

The nineteen short epigraphs of the Vajresvari temple are mere labels giving names of the artisans except one which is dated and informs us that the (*reparation*) work was started on the given date.

MISCELLANEOUS INSCRIPTIONS

The short inscription appearing on the massive bell suspended from the ceiling of the *maṇḍapa* of the Chāmunda temple stands out by itself, as it cannot be included in either of the preceding two classes. It is dated, gives the names of the dedicator and the manufacturer of the bell, and mentions its weight and cost.

PALAEOGRAPHY

Our inscriptions represent two distinct characters—Devanagari and Devasesha. The use of the former is restricted mostly to the legends appearing on the seals of the copper plate charters. Later on, however Devanagari alone is employed in such records. The earliest of this kind in Chamba is Umedasumhā's grant of V S 1805 (No. 78).³

¹ See p. 75.

² See below, p. 10.

³ Dr. Vogel's statement that the grant of V S 1833 refers to a grant may be modified. A.C.S. Pr.
No. 45.

Devāśeṣha refers to a later development of the Śāradā alphabet. Dr Vogel has made an exhaustive study of the subject and has arrived at definite conclusions which may, with advantage, be recapitulated here. The evolution of the scripts in question is, in brief, like this: Brāhmī→Western Gupta→Kutīla→Śāradā→Devāśeṣha→Takari. Kutīla, of which Śāradā is shown to be the immediate descendant, continued up to the end of the 8th or the beginning of the 9th century A. D., which thus becomes the epoch of Śāradā. The script continues undergoing slow but sure changes until, by the beginning of the 13th century A. D., its appearance is sufficiently altered to justify a separate designation. That is then Devāśeṣha. Dr Vogel has pointed out that scholars like Bühler applied the term Śāradā even to this later phase of the character, though distinguishing it as 'later Śāradā', but that a special name was desirable¹. Although the term Devāśeṣha is but little known outside Chamba, yet it has been adopted for the sake of convenience².

Dr Vogel was concerned mainly with the Śāradā characters. He has fully described the formation of each individual letter. In doing so, he has drawn attention to the peculiarities of Devāśeṣha as well, illustrating the points by referring to the two inscriptions written in that alphabet, facsimiles of which had by then been published, namely the spurious Sai copper plate inscription of Viḍagdhavarman³ and a copper plate grant of Bahādur Singh of Kullū⁴. These records belong to the 16th century A. D.

The inscriptions edited here are fairly numerous and range in date from the early part of the 14th century to the middle of the 19th century. As such, they afford us ample scope for studying the peculiarities of the character and its gradual development in the course of over five hundred years with greater precision.

Before proceeding with a detailed examination of this nature, I may point out that the original nailheads or wedges of Kutīla, which turned into small horizontal strokes in Śāradā, in turn, developed into top strokes in Devāśeṣha and lend it a distinctive appearance. Devanāgarī, as we know, represents the climax of this process. In Devāśeṣha some letters, like *gh*, *th*, *n*, *p*, *m*, *sh*, and *s*, still appear with an open top, while in Devanāgarī they are provided with a top stroke.

Initial Vowels

"In Devāśeṣha initial *a* and *ā* preserve essentially the same shape as in Śāradā, but the top is closed by means of a top stroke as in Devanāgarī, and the wedge at the foot of the vertical sometimes becomes a triangular loop." To be exact, the

¹ *Ibid* p. 47

² It may be observed that Dr Vogel has himself used the term Takari when he means Devāśeṣha (*ACS* Pt. I, p. 170). However, while editing "A copper plate grant of Bahādur Singh of Kullū" he had drawn attention to the term Devāśeṣha (*ABASI*, 1903-04, p. 267). It is to be noted that Takari is a later stage in the transition. A curious variety of it is represented in one of our inscriptions, namely in the treaty between Rajasamba and Sudeśārachanda (No. 80) which presumably provides us with a specimen of Rajasamba's own handwriting.

³ *ACS*, Pt. I, pp. 169 ff. Plate XVIII facing p. 170.

⁴ *ABASI*, 1903-04, pp. 261 ff. Plate LXXI facing p. 263.

⁵ *ACS*, Pt. I, p. 50.

to only appear to α only (1)¹ The length is denoted by a hook instead of a loop at the foot (2) Examples of the latter are comparatively few. The irregular loop of α may be taken as a regular feature of the sign. The signs in No. 7 line 12 are only ephemeral. Examples of α may be seen in No. 14 line 14 while those of α are met with in No. 14, line 3, No. 22 line 14 etc. The form of α in No. 1 line 5, is rather unusual.

The sign retained its original shape which consists of two dots and a curve (3) Examples see No. 12 lines 7 and 10 and No. 37, line 10 where in certain cases the two dots are replaced by two small circles (4) which may be seen in No. 5 lines 15 and 16 No. 8, line 15. The sign in No. 1 line 16 appears irregular inasmuch as it is inclined towards the right. Signs in No. 76, lines 8 and 10, exhibit the mark of medial α instead of two dots or circles, though the same inscription in lines 7 and 8 shows the first sign as well. The sign with the superscribed medial stroke instead of two dots or circles appears also in No. 67, lines 8, 9, 10, 11, 12, 14, 15, etc. Thus this constitutes a regular variety of the initial.

The sign of initial α is of rare occurrence but it presents a very interesting phase in its development. Discussing its form in Śāradā, Dr. Vogel observes that "the upper and lower dots of ancient sign, which consisted of four dots," have been converted into a vertical stroke with a wedge on each end.² This is exemplified by the Sarāhan *prasaṣṭi*,³ where it occurs only once (5). In Devaśeṣha its development is remarkable and quite consistent with the peculiarities already noticed. In the case of initial α , we have observed how the wedge at the foot of the vertical becomes a triangular loop. We have also observed that a wedge at the top of letters in general becomes a horizontal topstroke. This dual process has taken place in the case of initial α with the result that the vertical stroke with a wedge on each end has assumed the form of the letter *ra* (6). In the disposal of the two dots also, the writers of Devaśeṣha have introduced a modification: they have removed them from the flanking position and placed them on the top. Thus the form of the letter appears as (7). Instances of this may be seen in No. 38, lines 8 and 10, No. 39, line 11.

The sign of initial α has not suffered much in shape from its original (8). The observations made by Dr. Vogel concerning this hold good. The upward stroke differentiates the α from ι . In the later inscriptions the two *akṣhas* are often hard to distinguish.⁴ The upward tendency of the stroke (9) is, in some instances, carried to the extreme, so that it curls over the body of the latter. See for instance, in No. 1, lines 11, 13, (10) and 17. Instances of the normal sign are abundant.

¹ Here and further on the figures within round brackets refer to the illustrations on the accompanying alphabetical chart.

² We like to suppose the position to be as follows.

³ ACF. Pt. I. p. 30.

⁴ Ibid. text line 1. Plate facing p. 159.

⁵ Ibid. p. 30.

ALPHABETICAL CHART

ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
2	3	4	5	6	7	8	
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
9	10	11	12	13	14	15	16
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
17	18	19	20	21	22	23	24
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
25	26	27	28	29	30	31	32
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
33	34	35	36	37	38	39	40
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
41	42	43	44	45	46	47	48
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
49							
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
50	51	52	53	54	55	56	57
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
58	59	60	61	62	63	64	
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
65	66	67	68	69	70		
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
71	72	73	74	75	76	77	

No instance of initial *ū* is afforded by our inscriptions. However, it presumably retained its original shape which is that of *ī* with a mark of length consisting of a downward curve attached to the middle of the letter on the right (11).

The form of initial *ṛ* is met with in some inscriptions, e.g., in the word *rajarikṣa* in No. 28 line 3, and No. 37, line 3. It resembles that of the letter *ṛ*, which is generally retained in its medial position as well.

Like initial *ṛ*, initial *e* and *ai* also show several forms slightly varying from one another. Its essential feature is an equilateral triangle which alone represented the ancient form its base forming the top stroke. The wedge which came to be attached to the left end of the top stroke in Sarada, becomes a downward vertical stroke in Devasesha (12), e.g., see No. 37, line 15. In some instances, the triangle assumes the appearance of a circle, while the vertical stroke is lengthened and slightly curved to the right, which tendency leads to the formation of the Devanagari *e* (13), see, for instance, No. 12, lines 9 and 10. A superscribed *e* stroke added to this sign usually makes it initial *ai* (14), but all the instances in our inscriptions show that this, too, stands for initial *e*. Its value as such is determined by the words such as *toye* used side by side with *tae*, compare No. 2 lines 7 and 8. No. 1 line 8. A parallel instance is afforded by Gurumukhi wherein initial *e* is composed of the sign for initial *e* provided with a superscribed *e* stroke (15). Moreover, in this variety, in certain cases, the vertical stroke appears on the right instead of on the left (16), as may be seen in No. 1, lines 8, 13 and 16.

As regards the form of initial *o*, our records furnish any number of instances. It resembles the sign for initial *u* with an additional small vertical stroke hanging down from the top end of the letter (17). A typical example of it may be seen in No. 37, lines 11, 12. The one occurring in line 13 of the same record appears in its modified form, the bottom curve is shortened and the small vertical stroke is correspondingly lengthened (18). The same inscription, in its line 1 also exemplifies how the sacred syllable *om* is usually formed in these inscriptions. The sign of *o* has not only an *anusvara* over it, but also a semi circle, in other words, it has an inversed *anunasika* over it (19). In a few inscriptions, this is expressed by a special symbol as was the practice in earlier inscriptions, e.g., No. 8, line 1. A more rational instance is supplied by No. 5, line 1, where this sacred syllable consists of the sign for *o* with a regular mark of *anunasika* over it. The vertical stroke in this case is replaced by a slanting one.

Only a doubtful instance of initial *au* occurs in No. 1, line 8, but here, too, as in the case of *ai*, the sign in question is more likely that of *o* only. It consists of the sign of initial *u* with a superscribed *o* stroke (20).

Anusvara and Anunasika

A simple dot over a letter represents *anusvāra*. In a few inscriptions a small circle is used instead of a dot, for instance in Nos. 5 and 60. *Anunasika* is seldom used in these documents, except perhaps, as noticed above, in the sacred syllable *om*. Of that, too, only one instance gives its correct shape (21), in No. 5, line 1.

— The Sarada script was edited by Dr. Vaidya, cited no example of this vowel except in the sacred syllable *om* which is mostly expressed by a symbol. ACS Pt. I p. 51.

Visarga, Jihvāmuliya and Upadhmaniya

Visarga is represented by its usual sign, two dots one above the other after a letter. Here, too, dots are occasionally replaced by small circles as in No. 5.

Jihvāmuliya and *Upadhmaniya* are not met with in our inscriptions. The *sh* before *la* in such expressions as *kṛtāntashīlana* occurring in several inscriptions, seems to be a mistaken copy of *jihvāmuliya* formerly correctly used in such cases.¹

Consonants

The original Brāhmi sign for *l*, which consisted of a vertical stroke and a cross bar (22), undergoing the usual changes (23) assumed a totally different shape in Śāradā, having developed an angular loop to the left (24). In Devāsēsha this form continued in earlier inscriptions, e.g., No. 1, but later on the curve to the right also developed into a loop (25), so that it approached the sign for *clh* in shape. In combination with certain vowels and consonants such as *u*, *i*, *e*, *sh*, both the loops so disappear that its original shape cannot be recognised. See for instance, *kukla*, *Krishna*, *Vikrama*, and *paksha* in No. 37 (lines 1, 2, 1 and 2 respectively).

The letter *lh* is expressed by two different signs one of which has the same appearance as in Śāradā (26) and the other resembles the sign for *sh* (27). The former is, in fact, the proper sign. The latter has resulted from the variant pronunciation of *sh* as *lh* in the north. This latter, it may be observed, has become established as the regular form of *lh* in Gurumukhī (28). Examples of the first may be seen in No. 37, lines 2, 6, and of the second in No. 1, lines 8, 9, No. 70, line 2.

The form of the letter *a* has proved more conservative than those of many others. It is the same in Śāradā, Devāsēsha, Gurumukhī and Devanagari (29).

Now *gh* has changed its form much (30). Examples of it may be compared in No. 33, line 12, No. 44, line 16.

The letter *n* appears single in the word *manan* (for *manam*) in a few inscriptions where its form can be determined as somewhat resembling the figure 8 in Devanagari (31), see No. 34, line 14. It also occurs in the names *Pañi*² (for *Pangi*) in No. 70, line 6 and *Dalanane* in No. 37, line 13. As the first member of a conjunct it may be seen in the name *Gamngiya* in No. 18, line 3, where the same form is recognisable.

The form of *ch* has been described as quadrangular in Śāradā, which has developed a cursive loop at the lower left end in Devāsēsha (32).³ In some instances its right limb has become a vertical stroke, in which case it is confused with the sign for *s*. Compare, for example, *chompaka* and *prakusita* in No. 5, lines 1 and line 2 respectively. Its normal form may be seen in No. 33, lines 1, 2.

¹ A similar instance in the case of *upadhmaniya* has been noticed.

² This instance has been pointed out by Dr. Vogel in *ICS* Pl. I p. 52 n. 1.

³ *ibid.* p. 70.

The form of *chh*, as has been indicated above, is sometimes confused with that of *h* (33). On the whole, however, it is fairly distinct. In some cases it also resembles the usual sign for the cerebral *l* (34). Examples may be compared in No 1, line 14, No. 12, line 9, No 67, lines 13, 14.

The sign for the letter *j* has been singled out as the most conservative of all. The only modification that it has undergone in Devasesha is, according to Dr. Vogel, the disappearance of the wedge which was attached to the right end of the top stroke (35).¹ See, for instance, in No 1, line 5, No 67, line 5. It may, however, be observed that in many instances the wedge has turned into a small upward stroke which is apt to be confused as the sign for medial *a*. For example, see No 5, lines 6, 7 and 8. The medial *a* in connection with *j* is indicated mostly in the ancient fashion, namely it is attached to the central prong, see *maharagadhvaja* in No 33, line 8. In the conjuncts *jj* and *ju* the original form of *j* is clearly recognisable. See No 33, line 7 and No 33, line 6.

The instances of *jh* are not rare in our inscriptions. They may be compared in No 6, line 7, No 7, line 7, No 37, lines 13, 14. The form consists of the sign for *r* or Sarada *h* with a curve attached by means of a small horizontal stroke to the middle of it on the right (36).

The letter *n* appears only as the second member of the conjunct letter *jn* where it has the appearance of *l* without the top stroke. See, for examples, No 5, line 7, No 33, line 7.

The sign for the letter *t*, on the whole, has retained its old form in Devasesha which has the same appearance as initial *ti*, but provided with a top stroke (37). See for instance, No 9, line 10, No 25, line 7. Sometimes, a hook pointing downwards is attached to the right end of its top stroke, as twice in No 37, line 11. This usually denotes medial *a*, as may be compared in the same inscription, No 37, lines 11, 16. The form of the subscript *t* in *tti* is remarkable in No 19, lines 2, 4 and No 33, line 4 as compared with the same in No 37, line 7. Perhaps the former stands really for *ttha*. In some cases the Devasesha *t* appears exactly like the Devanagari *t*, as is evident in No 12, line 14.

The letter *th* is represented by a very simple sign, consisting only of a circle (38), as may be seen in No 5, line 16. In its subscript form, however, it looks exactly like a subscript *r*. See, for example, No 33, line 18. This inscription also illustrates the fact that subscript *t* and *th* are often interchanged, see *pratishta* for *pratishtha* in line 2, *shashthi* for *shashtri* in line 17, and *ttha* as noticed above in *bhattharala* for *bhattarala* in line 4. The form of the final *t* with the *vraṇa* stroke, crossing the top right end of the letter, is also remarkable, in No 33, line 10.

The sign of the letter *ḍ* in Devasesha is peculiar, having developed two loops, one above the other, the upper one being circular, and the lower triangular (39). See, for example, No 37, line 13 where it occurs thrice. The forms with medial *a* and *u* are noteworthy, see in No 7, lines 4, 12, No 33, lines 9, 11. So also is the form of the conjunct *ḍa*, as in No 5, line 9, No 39, line 8.

The form of the letter *dh* has also acquired two loops but both in one line (40) If the loop in the right be drawn nearer to the vertical line in the centre, the sign will resemble that for *chh*. Its examples may be seen in No 1, lines 7, 8, No 37, lines 10, 12

The sign of *na* may best be described as the numeral 3 with left side down (41) When the medial *o* is attached to it, it takes a peculiar shape (42) Both *na* and *na* may be seen in No 37, lines 15 when forming the first member of a conjunct, it does not lose its serif on the right, but when subscript, it appears without that with the result that it looks similar to subscript *l* and *n*. See *mandala* in No 5, line 9 *Krishna* in No 37, lines 28 *Killa* in No 37, line 8, and *pratyna* in No 33, line 7

The letter *t* as has been indicated above, is very similar to initial *u* in form. For example, *t* in *pandite* and *u* in *udum* both in No 5, line 10, may be compared. With a subscript *i*, it looks like the numeral (44). As may be seen in No 20, line 6, No 33, line 13. When the top stroke is a little longer it cannot be mistaken for the numeral 2, as in No 5, line 2. The formation of the conjunct *tta* is noteworthy, see, for example, in No 33, line 5. No 37, lines 11. Other ligatures with *t* will be instanced below.

The form of *th* is similar to that of *sh*, with the only difference that *sh* has an open top while *th* has its top closed by means of a top stroke (45). See, for example No 33, line 11, No 37, line 15, where it appears twice. In the ligature *rtha*, it is entirely different—the ligature has the appearance of Bengali *ra* (46), as may be noticed in No 33, line 10.

The letter *d* is represented by a sign which differs from that for *ch* only slightly—*ch* is closed on the top right, while *d* is open (47). Moreover the angular portion at the bottom right is more pronounced in the case of *d*. Both the letters may be compared in No 33, line 1. The form of the ligature *dra* and *dda* may be observed in No 33, line 15, and No 37, line 5 respectively.

No change seems to have taken place in the form of *dh*, which appears in Devanagari the same as it is in Śarada and even in early scripts which resembles the Roman letter *U* with the top closed (48). See, for example No 20, lines 5, 8, No 37, lines 5, 6. In a few instances, the right vertical line projects a little downwards, giving the letter the appearance of Devanagari *p* (49), as may be seen in No 5, lines 1, 6. In the same inscription a peculiar form of the ligature *ndha* may be observed in line 2.

The letter *n* appears mostly in its uplooped form (50), as may be seen in No 33, line 14. In some later inscriptions, its looped form (51) also occurs. See, for instance No 77, lines 4, 5, though the same inscription gives also the unlooped variety in line 1.

The sign for *p* remains without a top stroke throughout, even in Takari and Gurumukhi (52). It does not present much variation of form even in ligatures.

The instances of *ph* are few and far between, but enough to show its form clearly. It resembles that of *dh* or *h* (53). If the curve is made into a loop, it will correspond to the form *dh*, and if the loop on the right is reduced to a mere curve, it will answer to the sign of *h*. Instances of *ph* may be seen in No. 25, lines 6, 10, 13, No. 37, line 9.

As remarked by Dr. Vogel,¹ no separate sign for *b* has been used in Devasesha. It has throughout been expressed by the sign for *v*. In giving the texts, therefore, the same sign has been rendered by *b* or *v* as required by the case.

The sign for *bh* shows a further development from its original shape: the triangle has become a triangular loop and later on a circular loop (54). The latter form can be easily confused with the looped *t*. For instance, see *t* and *bh* in *pūjita pādā-pitha-nyā-bhūya bala* in No. 77, lines 6, 7. The examples of the other form are found in No. 20, line 5, No. 37, lines 7, 8, 10, etc. In line 18 of No. 37 we have the instance of a subscript *bh*, which is quite recognisable.

The letter *m* is expressed by a sign which has an open top and a loop below on the left (55). It differs from the sign for *s* only by the absence of a small horizontal stroke attached to the top left (56). This distinction is, however, not always observed, with the result that both the letters appear alike. The examples of the distinct *m* and *s* may be compared in *lasamāna-manasa* in No. 33, line 7. Instances of the confused forms may be seen in *mas* in No. 37, line 2, No. 52, line 2, etc.

The form of *y* in Devasesha is the same as in Devanagari (57). The top stroke in Devasesha is usually a short one, while in Devanagari it extends a little on either side (4). The subscript *y* appears like subscript *ri* in shape. See No. 20, lines 1, 2, 4, 8, 10. In the ligature *rya*, however, it shows a downward stroke added to its lower end, and the ligature looks like Devanagari *du* (58), as may be seen in *pūryamta* in No. 20, line 9, No. 52, line 9, in *sūrya* in No. 9, line 4, and in *sūrya* in No. 33, line 8.

The sign of *r* is similar in shape to that of *v*. In well-executed forms the loop of *r* is more angular and that of *v* more circular (59). As the first member of a conjunct it usually retains its own form, and is not superscript, as may be seen in *dharma setar naranām* in No. 33, line 14. The best example of it is perhaps to be found in the ligature *ryu* in *chakracority ūtama* in No. 33, line 5, where *r* is seen very prominently as the chief member, while the other letters are subscribed to it. In some cases, however, its position is reduced to a mere superscribed stroke as in *reha* of *arāhama* in No. 33, line 2. In combination with *o*, this stroke is not superscribed, but added on to the loop of the letter so that it assumes the appearance of Devanagari *ch*. This may be seen in *sarvārā* and *sarvan* in No. 33, lines 4 and 14 respectively. As subscript letter, *r* shows two forms, one just like in Devanagari when written cursorily, a small stroke pointing to the left at the foot of the letter, and the other more like the cursive Devanagari medial *u*, a looped stroke pointing to the right. The

first may be seen in *chakra* in No 33, line 5, and the other in *Pratapa* in No 33, line 12. In No 24 lines 4-5, however, the word *chakra* has a different form. Here, the subscript *r* resembles the looped form of the Devasesha medial *ā*.

The form of *l* has no peculiarities to exhibit. It is the same as in Devanagari (60), and occurs in every inscription.

Our inscriptions also show the use of the final *l* in abundance, which is represented by the usual *l* form with a dot below. It is seen in No 1, line 7.

The form of *v* we have already discussed in connection with that of *r* with which it often gets confused, as is exemplified by *Viśa* in No 20, line 6.

The form of *s* is similar to that of *ś* with the only difference that the former has a closed top and the latter an open one (51).

The same difference as has already been noticed, occurs between the forms of *h* and *śh*, that are otherwise alike (62). It has also been shown that the sign of *śh* stands sometimes for *lh*.

The form of *h* has been explained while discussing the sign for *ph*. The example of *h* may be seen in No 37, lines 7, 11, 12, 14, 15 etc, where it appears in its well developed form. Sometimes it is confused with *r*, see, for example, in No 20, lines 5, 10.

Vuama

In connection with the form of *r* we have shown above how a final consonant is so denoted by a slanting stroke running across the right end of the letter. More examples of this are provided by *t* in No 20, line 10, *n* in No 33, line 14, and *m* in No 33, line 10.

Medial vowels

In Devasesha medial *a* is expressed still in the old fashion, by a little stroke attached to the right end of the letter on the top, and not by a *pushtha matrā* as in Devanagari. That little stroke, however, takes various forms. In its simplest, it merely stands vertical or slightly slanting as may be observed in No 37. In others it forms a v shaped bend (63), the position of which again varies and in still others it takes a cursive loop (64). All these fanciful varieties are illustrated in No 20.

Medial *i* and *e* are expressed in Devasesha in the same manner as in Devanagari (65).

Two different signs are employed to denote a medial *u*, one consists of a curve, as in Devanagari, and the other of a triangle, attached at the foot of the letter. The triangle is very often confused with the subscript *v*. For example, there is no difference in shape between *su* of *suta* in No 33, line 4, and *sva* of *svayam* in the same record, line 16. The medial *u* with *r* is expressed in the same way as in Devanagari, as may be seen in *Rupuna* in No 5, line 16. The Devasesha *ru* thus looks like *hla* and the Śīrṣṭi *ru*.

Medial *u* is also expressed in two different ways. In one, the curve representing a medial *u*, is reduplicated while in the other the cursive Devanagari medial *u* appears reversed or, in other words the looped form of the Devasesha subscript *u* or of *th* is reversed (66). This last may be compared in *sreshtha surya vamsa* in No. 33, line 8. The other form is seen in *bhūyo bhuyo* in No. 33, line 15.

As already indicated, the sign of medial *ri* is similar to that of subscript *y*. The point will be clear by comparing *gya* in No. 33, line 4 and *ya* in No. 37 line 17—where, in the foregoing word *smṛti*, the medial *ri* opens upwards instead of to the right and is thereby quite distinct from the subscript *y*. It is this type of medial *ri* that occurs in *pr* of *pritya* of No. 1, line 5, which has such an unfamiliar look.

A superscribed horizontal stroke represents a medial *e*, and two such strokes placed one above the other, denote a medial *ai*. In later inscriptions they become slanting and appear quite like Devanagari signs for medial *e* and *ai*, as may be seen in No. 77.

A superscribed wavy line consisting of two downward curves (67) as appear in one of the varieties of initial *i*, expresses a medial *o*. This combined with the sign of medial *a* makes it into a medial *au*. Examples of both of them may be seen in No. 37 line 2. Later inscriptions show the continuation of the same practice as may be verified in No. 72, No. 77, etc.

Ligatures

In the foregoing discussion forms of a number of ligatures have already been demonstrated. Below are cited some more that present noteworthy features: *sti* No. 1, line 1, No. 5, line 1, No. 20, line 1. In the last quoted instance the subscript *t* has a loop—*stra*, No. 1, line 1, No. 20, line 1, No. 33 line 1. *nha*, No. 1, line 1—*hma* No. 1, line 6, No. 33, line 10—*hya* No. 1, line 12—*dih* and *kti*, No. 5, line 5—*ndru*, No. 5, line 6—*ka*, No. 5, line 14—*ryu*, No. 8, line 5—*sha* No. 8, line 5—*kha*, No. 8 line 8—*mga*, No. 8, line 9—*mbha* and *stha*, No. 14, line 7—*dra*, No. 14, line 8—*mai*, No. 14, line 11.

Numerals

The Chamba inscriptions employ the system of decimal numeration wherever there is occasion for using numbers. The signs of the figures are fairly uniform throughout on the whole, though variations in certain cases are distinctly observable. Below is given a brief description of each individual figure.

The figure 1 is represented by two different signs, one a circle (0) and the other an incomplete circle resembling a horse shoe with its ends facing downwards or resembling the Roman letter U placed upside down (68). In some inscriptions both the signs are used side by side, e.g., 1651 in No. 35 line 1. It may be noted that the circle always denotes 1 and never the zero which in the Chamba inscriptions is expressed by a mere dot. For instance, see 70 in the same inscription and the same line as cited above.

In this instance the triangle representing the medial *u* intrudes into the line below.

The sign for the figure 2 resembles that which ordinarily stands for the figure 3 in Nagari (a). Sometimes its bottom stroke is drawn further with an upward tendency, while the upper curve appears closed for an almost a circle. For examples, see No 20 line 13 No 21 line 11, No 33, line 10

The next figure, 3 is represented by the same sign with an addition of a tail hanging down from the bottom stroke where it closes it forms a loop (69). The same sign is used in Nagari also having the same meaning. The occasional features noticed in the case of the figure 3 are seen also in Nagari. See for instance, No 1, line 1, No 14 line 1, No 25, line 1 No 28, line 10

The sign for the figure 4 is essentially the same as that in Nagari for the same figure (v). In execution, however, it has a different form (70) of which the one with a downward stroke attached to its right end is noteworthy. Examples may be seen in No 9, line 1, No 28 line 1, No 33, line 1, No 25 line 7 No 37, line 1. The sign taken as standing for the figure 4 in Nagari, line 15, is entirely different. The sign read as 6 in 62 in No 26, line 1 is more like 4 and may be read as 4

The symbol for the figure 5 is exactly the same as the Devanagari letter *pa* (71) and does not show much variation in shape. Compare, for example, No 9, line 1, No 21, line 1, No 25, line 1 No 37, line 2

The figure 6 is denoted by a symbol which would be the same as that for 4 if placed upside down (72). In its more common form it has a serif attached to its left end and a downward stroke to its right (73). There are some intermediate modifications as well. The instances are supplied by No 1 line 1, No 20, line 2, No 28, line 1 No 33, line 1 No 37, line 2, No 50, line 1 No 52, line 1

The symbol for the figure 7 more or less resembles that for the figure 1 in Nagari (74). See, for example No 1, line 1 No 9 line 1 No 12, line 5, No 20, line 12, No 28, line 1 No 35, line 1 No 37, lines 1, 2. It may be remembered that the sign for the figure 7 in Nagari represents 9 in Devanagari, as will presently be shown. This is best illustrated in 97 in No 12, line 5

The forms of the symbol for the figure 8 vary greatly, but the one resembling the letter *ha* may be taken as a standard one (75), which appears for example, in No 25, line 7. It may be observed that if the curved line, instead of turning to the left ran straight towards the right, it would correspond to the figure 8 in Nagari (76). A tendency towards that is noticeable in the symbol for 8 appearing in No 33, line 1. Some other variations may be seen in No 1, line 1 No 25, line 1, No 44, line 1, No 52, line 1. This last instance is a very remarkable one. The one in No 53, line 1, lacks the top stroke and looks like the letter *ta* (77).

The sign representing the figure 9, as has been indicated and instanced above, resembles that for 7 in Nagari. More examples with slight modifications in its formation, may be seen in No 33 line 1, No 44, line 1, No 50, line 1

A small dot stands for the zero as has already been shown¹

¹ See above p 11

LANGUAGE

The bulk of the inscriptions edited below are bilingual the two languages represented being Sanskrit and Chambyah. The latter is, properly speaking, only a dialect spoken in the Chamba hills. In the inscriptions it is referred to merely as *Bhasha*. It is akin to the Panjabi dialect current in the eastern parts of the Panjab.

These bilingual records generally begin and end with Sanskrit while their middle portion is composed in Chambyah. The initial part usually contains the date, the conventional preamble and a brief statement of the object. The concluding portion as a rule, comprises some customary verses and a mention of the writer of the record. The most important part however, comes in the middle. In fact, that constitutes the deed proper. Since it is meant to be understood by the common people, petty state officials and peasants, who are, generally speaking, ignorant of Sanskrit, it is composed in their tongue and gives out the fullest details possible after their fashion. This accounts for the clumsiness, incoherence and obscurity to be noticed in such portions of the records.

The specimens of Sanskrit composition afforded by our inscriptions betray the fact that Sanskrit scholarship in Chamba was then on the whole very poor. Mostly they are mere repetitions of certain set phrases, bristling with grammatical errors. Some pseudo Sanskrit forms are persistently met with, such as *upabhūjanīya* for *upabhōjanīya*, *dhavalakṛta* for *dhāmalikṛta* *satyapratijñatva* for *satyapratijñā*, etc.

Terms like *labhālīka* or *labhanīka* for *lahad* 'a land measure', and *ghār* 'a land shire' are, however, ingenious adaptations in Sanskrit. The records composed by Surananda and Ramapati contain comparatively few mistakes.

As regards the *Bhasha* compositions we have no criterion by which to judge their merits and demerits. They, however, exhibit the freshness of a spoken language as opposed to a literary vehicle of expression, with all the defects that go with it, such as unnecessary repetitions, clumsy constructions, disregard of grammar, and the like.

Like other dialects in the Panjab, Chambyah also is a derivative of Sanskrit. The original forms of a great many of Chambyah terms are easily traceable. In some cases two forms are current for one and the same word, one nearer the original than the other, e.g., अस and जह for अस्त, भोज and होज for भवन, 'अवर and अज for अग्र, etc.

ORTHOGRAPHY

In respect of orthography, our inscriptions present very little of real interest, they exhibit more mistakes than peculiarities, as may be typified by गुरुस पछ पूर्णमास त्रियस श्रीचपकगुर्विस्तव्यश्रीपरमदवताअरचनीय परमगुरु परमगुरु श्रीसुवचप्रदीपक (No 2, lines 2-4) for गुरुने पक्ष पूर्णिमाया त्रियौ श्रीचम्पकगुर्विस्तव्यश्रीपरमदवताचनीयपरमगुरुपरमथच्छ्री सुवचप्रदीपक। This passage is cited from a Sanskrit preamble, though it is one of the worst examples, and it needs hardly to be pointed out how much Prakritic influence is in evidence here.

Where such is the way of writing Sanskrit, how the *Bhashā* would be treated can well be imagined, especially when there is no standard spelling in existence. Each writer employed his own arbitrary method in reducing the dialect to writing. A single instance of how one and the same word is variously spelt will illustrate the point. उरी उर अरि ओरी ओर ओरो उर उर उर उर उर उर उर उर उर उर, all these forms represent the Sanskrit word उवार.

PUNCTUATION

The use of punctuation marks in the present inscriptions is very promiscuous. In most cases it is better to ignore them altogether. They mislead rather than guide. It would have been extremely tedious to print out each and every stroke as being an unnecessary mark of punctuation or to supply one where necessary. The texts have, therefore, been reproduced here as they appear in the original charters, with or without the signs of punctuation.

HISTORICAL GLIMPSINGS

The historical data afforded by the records cited here have, for the most part, already been discussed by Dr. Vogel and others in various publications.¹ Again they have been summed up by Dr. Gortz in the historical sketch which he has drawn in the foregoing section of the present work.² Moreover, the most salient points of historical and topographical import occurring in every individual inscription have been noticed in the introductory remarks that precede the text and translation in each case. Still there remain certain questions of a general character, which may be considered here.

Vairasimhavarman—The *Vamsavalī*³ gives the name of this ruler as Vairivarman whereas his inscription—the only one (No. 1) pertaining to him—presents him as Vairasivarman or Vairasivarman⁴ which indicates that the full and correct form of his name must be Vairasimhavarman. The inscription, however, does not give the name of his father. It is no doubt given in the *Vamsavalī*, but the text of the verse concerned is so obscure that it could not be made out with certainty, though it has been supposed to be Jnuta.⁵ The charter under discussion is issued from the city of Champaka which is likewise the place of issue of nearly all the subsequent charters. It plainly stands for the town of Chamba, the capital of the State. It is interesting to note that the form *Chamba* for the Sanskrit *Champa* is given in the *Rajataranginī*⁶ or *Champaka* as met with in the inscriptions, occurs in the *Bhasha* portion of the very charter of Vairasimhavarman.⁷ This shows that the modified form, *Chamba*, which is current to this day was in common use already in the time of that ruler. Its origin has been discussed by Dr. Vogel.⁸

¹ ACS Pt I, HPS Vol I, CSO CESU etc.

² Dr. Gortz's text on 1 a. has once appeared as a separate work under the title of *The Early Wooden Tablets of Chamba* published by the Kern Institute, Leyden.

³ ACS Pt I p. 86 verso 90.

⁴ The s. is found in the no. 1.

⁵ ACS Pt I p. 87 verso 91 and p. 94.

⁶ *Taranga* VII verso 118.

⁷ Below p. 22 text line 19.

⁸ ACS Pt I p. 10.

The charter of Vairisimhavarman is dated VS 1387 (=A D 1330) which is presumed to be the first year of his reign¹. There is one significant reference in the *Bhasha* portion of the record. It is to the effect that the king conferred the grant on the donee because he was pleased (*with him*). This indicates that the recipient of the gift must have performed some heroic or otherwise remarkable deed which won him the royal favour.

Manikyavarman—From the *Vamsāvali*² we learn that Vairivarman or Vairisimhavarman had a son called Manikya. He is believed to have succeeded his father to the throne, but no copper plate charter or any other inscription pertaining to him has yet been found. His name is, however, mentioned in one (No. 5) of his son's grants, which also discloses that of his wife, being Jugyaradevi.

Bhotavarman—We have got four (Nos. 2–5) copper plate charters of this king, one (No. 3) of which is decidedly a forgery. In one (No. 5) of his genuine records he is described as 'meditating on the feet of the illustrious Manikyavarman' who, as is known from the *Vamsāvali*, was his father. Besides, the same record mentions the name of Bhotavarman's mother as *Jugyaradevi* which is as peculiar as his own. Rao Bahadur K. N. Dikshit believes that the name *Bhotavarman* has something to do with *Bhota*, the name by which Tibet is known all over the Indian hills. It may also be pointed out that names of royal personages similarly ending in *ita* are by no means rare in Chamba inscriptions. Analogous instances may be found in such names as *Asata*, *Jasata*, *Somata* and *Bhogata*. Of these the first two are borne by two Chamba kings³ and the other two by two barons or *rājas*⁴ of that state, all of whom preceded Bhotavarman by a couple of centuries. The name Jugyaradevi may have been after the name of the village Jungurara⁵ whence she might have hailed.

The name of Bhotavarman's wife was Jijhadevi, as is known from one (No. 8) of his son's charters.

One (No. 4) of Bhotavarman's four charters is peculiar inasmuch as its grantee is not a Brahman, but a Kshatriya who received the gift of land and an annuity cash as a reward for what appears to be an extremely daring act on his part, involving much risk.

Sangrāmavarman—Three (Nos. 6–8) of the copper plate grants belong to this chief. In the *Vamsāvali* he is stated to be son of Bhotavarman, which information is confirmed and supplemented by one (No. 8) of his own inscriptions, adding the name of his mother as Jijhadevi. Another of his records refers to the *śrāddha* ceremony of his father and thereby affords us a clue for arriving at an approximate date of the latter's demise⁶.

¹ *HPHS*, Vol. J, p. 20.

² *ACS*, Pt. I, p. 89, verso 90.

³ *Ib. id.*, pp. 107–20. The *Vamsāvali* presents the two names as *Asatā* and *Jasatā*. *Ib. id.*, p. 8, verso 83.

⁴ Phagya, a son of Somata. *Ib. id.*, p. 152.

⁵ *in (country)
d. (distance)
the (where)*

⁶ See below p. 35. The author has not called question have been discussed in some detail.

His wife's name was Sampurnadevi, as is well known by one (No 10) of his son's charters.

Anandavarmā—We know more of this ruler from other sources¹ than from his inscriptions, which are represented by only a few (Nos 3—10) copper plate charters. It is only from one (No 10) of his records that we learn his mother's name. He is reputed to have been deeply religious and endowed with magic powers. The aforesaid inscription of his (No 10) mentions *patishila*, which possibly alludes to his reconstruction of a divya temple.

From the *Vamsavali* we learn that he had married a daughter of the lord of Tugaria (Kangra), but had no issue from that union. Her name occurs as Prayagadevi in some of the grants of his son².

Ganesavarmā—Of this ruler (No 11—13) we have only three copper plate inscriptions pertaining to this ruler, two (Nos 14—15) conferred on him by his son and co-regent Pratapasimha who is styled therein *Maharaja*. One (No 12) of his records refers to his coronation though it does not mention the date of this ceremony. The same document adverts to the immersion in the Ganges of the bone remains of Ānandavarmā, father of Ganesavarmā as well as to the latter's mother Prayagadevi having performed a charity at a place called Singarapuri. In an undated record (No 17) of his, a queen Apurvadevi is also stated to have made a land grant with the king's approval. Presumably she was Ganesavarmā's wife. He had another wife, called Subhadevi, from whom was born his son and successor Pratapasimha, as is revealed by one (No 23) of the latter's grants.

Considering the dates of his records Ganesavarmā had a long reign of well nigh half a century (A.D. 1513—1558).

Pratapasimhavarmā—As has just been stated Pratapasimha was the eldest son of Ganesavarmā from the queen Subhadevi and succeeded his father to the throne. We have got seven (Nos 20—26) copper plate charters belonging to him. One (No 22) of these, however, is apparently a discoloured copy of another (No 21) record, as evidenced by the contents.³

The expression *Bhatti dī gupatī dāśhī* in one (No 20) of his inscriptions is not clear, but viewed in the light of another which occurs in a subsequent record (No 23) and is more or less explicit, it alludes to Pratapasimha's occupation of the Bhatti

¹ For instance the *P. U. S. Inscriptions*, Vol. I, p. 85, nos. 90—97.

² That is Sampurnadevi as has been indicated above.

³ Nos 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

⁴ It is not clear from the inscription whether the king was Pratapasimha. No mention is made of the name of the king in the inscription. The names of the other four sons of Pratapasimha are mentioned in the inscription. The names of the other four sons are Pratapasimha, Pratapasimha, Pratapasimha, Pratapasimha.

⁵ The inscription is dated A.D. 1560. The inscription is dated A.D. 1560.

⁶ The inscription is dated A.D. 1560.

territory. The other passage referred to reads *Bhoti lai ta diti guru dakshana diti*¹. This last mentioned record is unusually long and contains a good deal of other valuable information.² The grant registered by it is stated to have been made by Pratapasimha's grandson Balabhadra who is styled *Mahayavaraja*. The title *Mahayavaraja* is rather uncommon, but perhaps not without a special significance here. The term *yavaraja* ordinarily denotes prince, heir, heir apparent or, more precisely, that son of the ruling king who is to succeed his father as king. We know that Balabhadra was not a son but a grandson of Pratapasimha. Thus the word *mahoti* (*maha*) prefixed to the usual term *yavaraja* in its application to Balabhadra presumably carried the sense that he was to succeed his grandfather Pratapasimha, superseding his father Virabhana. This presumption receives support from various other considerations. The same inscription (No 23) mentions Virabhana,³ but without any title or honorific. Dr Vogel, referring to this, remarks, Balabhadra Deva, his grandson, is called Yavaraja and Tikka though Vir Vahnu, his son, was alive, and succeeded to the *gaddi*. The title was probably accorded to both father and son.⁴ It is not known on what Dr Vogel bases his statement that Vir Vahnu (Virabhana) succeeded to the *gaddi*. A perusal of the text of the inscription in question will show that Balabhadra is styled *Mahayavaraja* and not *Yavaraja* and *Tikka* as stated by Dr Vogel. In line 38 of that inscription an expression reads *tikka kari bhumi satha laga*, of which the first word seems to have been taken by Dr Vogel for the title *Tikka*, but the context will show that it cannot be taken as such. The word *tikka-kari* here means 'having fixed or demarcated'. The same usage is found in some other inscriptions as well.⁵ There is thus little ground to hold that 'the title was probably accorded to both father and son'. On the contrary, from the way in which Balabhadra is repeatedly mentioned in that inscription, it follows that he was not only the heir to the throne but was also a co regent then, whereas Virabhana finds mention there only once and that, too, in a way that presents him as a non-essential so far as the administration of the state was concerned. Moreover, we have not found any inscription pertaining to him, which fact again tends to show that he never came to the throne. Dr Vogel assigns him a brief reign of 'only four years at the most,'⁷ that space of time being an interval between the dates of the latest known record⁸ of Pratapasimha and of the earliest known record of Balabhadra respectively. In this assignment we have obviously to assume that Pratapasimha died in the very year in which his latest known charter is dated and that the earliest known grant of Balabhadra was made in the very first year of his reign. This in itself is by no means impossible, but still it appears to be improbable, especially in view of the above considerations.

¹ See below p 66 text line 39

² For details see below p 63

³ See below p 66 text lines 30-31 where it is recorded that a piece of land had been given by Virabhana

⁴ HPHS Vol I p 209

⁵ *Tikka* in the same sense is used in that very inscription (No 23) line 19

⁶ See below p 66 text lines 5-12-13

⁷ HPHS Vol I p 299

⁸ This is the Chamba plate of Pratapasimha of Śaśira 69 (No 94). The reading of the Śaśira year 62 has been suggested. Instead it has been suggested to read it as 42 which would make it more and the earliest or than the latest known one of Pratapasimha. See below, p 73 n 3

Further Virabhanu is mentioned in several inscriptions of Balabhadra as the latter's father but in no case it can be made out that he was ever in power as a ruler. There are however indications to the contrary. To wit, in one (No. 35) of Balabhadra's grants which refers to Virabhanu's *saddhi* and where therefore it may be expected that he should have been introduced as the late king, as has been done in the case of Bhottavarman and Anandavarman² in similar circumstances. Virabhanu's mention there³ is conspicuous by the absence of any such epithet to his name. This much, at least is clear from this inscription, now dated VS 1831 = A.D. 1594, that Virabhanu was alive at the time of Balabhadra's then appurtenancy and co-regency under Pratapasimha.

Virabhanu—Besides the fact that he was son of Pratapasimha and father of Balabhadra nothing of importance is known about Virabhanu. Although the *Vamsavali* styles him *mudhapati* king, yet the foregoing discussion leads us to the conclusion that he never assumed the regal powers but was superseded by his son Balabhadra. And this was to all appearance in accordance with Pratapasimha's own choosing—he might have nominated his grandson Balabhadra to be his (Pratapasimha's) successor in supersession of his (Pratapasimha's) son Virabhanu—though the reason for such a choice on his part is not known.

In the opinion of Dr. Hermann Goetz Virabhanu did reign but not rule. He has favoured me with an interesting note on the question, which I give below in its entirety.

This is a very difficult problem. I accept the arguments adduced above but the conclusions arrived at do not convince me. So much is certain that Virabhanu did never rule, but another question is whether he did reign. That Balabhadravarmā was appointed regent and heir apparent in 1579 is also certain, but another question is whether after his grandfather's death he did regard it advisable to accept the crown. Can we disregard the statement of the *Vamsavali*? According to my observations this chronicle has proved completely reliable for the period since A.D. 1330, besides, it must have been composed under Balabhadravarmā and supplemented under Prithvi Singh. Under these circumstances it is impossible to push aside the statement that Virabhanu had been king. May we then try the explanation that he did reign but not rule. I think so for Balabhadravarmā himself is the best other instance during the regency of Jamarajana 1613-1623. Then Jamarajana had all the prerogatives, epithets and power of kingship except the title of king which was left to powerless Balabhadravarmā. I think we are entitled to assume a similar state of affairs during the last year of Pratapasimhavarmā and those of Virabhanu. Balabhadravarmā must have been the actual ruler since 1579 but did not assume the royal title before 1589. The key to this abnormal situation must be found in the grant No. 23. From this latter it is evident that the party of Pandit Ramapati had been over-

¹ In S. o. Samavarman's grant at Bidin Lihā (No. 7) he is Balavarmā's *śahī* Bala Bho "the late king". In G. o. Chāmāpān of Ganga varman of Saurā 37 (No. 1) we read Anandavarman's *śahī* Bala Bho "the late king".

² See below p. 91 text lines 10-11.

³ AGS. 11, p. 38 verso 10.

thrown in 1575 and reinstated by Balabhadravarman in 1579. Now the party of Surananda and Ramapati must have been the instigators of the war against Kangra and must be responsible also for the renewed extension of the royal influence over the outlying provinces (the forward foreign policy begins immediately after the coming of the two *pandits*). The opposition against Ramapati must have come from (1) the old aristocracy pushed aside by the foreign Brahmans, (2) the *ramas* who had lost their virtual independence. Their success had been possible because of the loss of prestige of the Ramapati party in consequence of (a) the annexation of the Kangra conquests by the Mughals in 1573 (b) the death of Surananda in 1575. After the flight of Ramapati, Pratapasimhavarman must thus have lost most of his control over the old and new landed aristocracy. When in 1579 Balabhadravarman brought back Ramapati, it was his own success and he would probably have been able to depose his grandfather if he had liked to do so. Now the party of Ramapati which Balabhadravarman had restored stood obviously for an increased royal power supported by the priests as is evident from all the events of this period. But for this reason it was necessary to strengthen the prestige of the king in every possible way. It would however, have been detrimental to the royal prestige completely to depose a crowned king and so Pratapasimhavarman continued to reign. It would also have been detrimental to push aside the next person entitled by his birth to the throne, and this was Virabhanu. And as all the actual power was already in Balabhadravarman's hands there was no reason why he should dishonour his father after he had already left the appearance of royalty to his grandfather. There is another argument in favour of such an assumption. Why did Virabhanu not rule, why is he hardly mentioned? I have always suspected a mental anomaly and I have discussed all the evidence in detail with a doctor who was before at the Mental Hospital in Poona. In the whole family from Anandavarman to Balabhadravarman a hereditary strong religiosity is evident which in later life seems often to have assumed morbid forms so that we have four regencies within a single century. It seems thus most probable that Virabhanu had the same religious obsession characteristic for Balabhadravarman's last years perhaps in a still more pronounced form. Now it is very improbable that Balabhadravarman, himself very pious should have removed a saintly father. Likewise it would have been in contradiction to the very principles of the Ramapati party to remove a saint from the throne, as religion was one of their main props to strengthen the royal power. Finally we cannot suppose that after Ramapati's return the opposition was completely crushed. If 1582 was in fact the last year of Pratapasimhavarman's reign—and we must suppose this since the grant of 1586 has shifted on to 1566,—this happened only three years after the end of the rebellion and Balabhadravarman's position was certainly not yet so strong as that he could have risked any more without the utmost caution. This caution may perhaps also explain the absence of copper-plate grants under Virabhanu the latter king being unable to deal with the question and Balabhadravarman not risking to do it on his own account. I am quite aware, that my explanation here is audacious and complicated but I suppose it takes into account all the available facts and can be further strengthened in practically every point by analogies from the history not only of the Himalayan Rajput states, but also from the history of similar epochs in other countries.

Balabhadra Varman and Janardana From Vishnukundina onwards the history of the Chamba State has been well chronicled and it is needless to expatiate on it. It is well known that the state saw many vicissitudes from the time of Balabhadra onwards.

CHRONOLOGY

Since most of the records cited here are in Sanskrit, there is little difficulty in fixing their chronology. It is however, owing to the fact that the dates are verifiable. The most conspicuous of such epigraphical records is the Chabutra stone inscription of V S 1717 (No. 84) as has been pointed out by the next two later inscriptions, and they are from among the inscriptions of the same period, namely Nos. 79 and 81. The first is dated V S 1833 and the second is dated V S 1911. In this last instance, even though the week day is not specified, the date is afforded by the mention of the *Ardhodaya* or the middle of the week day.

In most of the remaining dates, however, the details of the dates are not fully stated, so that they cannot be controlled. In some cases, certain details of such a nature do occur as ordinarily lead to the verification of the date, but there the dates, so far as I could examine, appear to be irregular. For instance, the spurious Sara plate of Bhotavatsman (No. 3) does mention the week day which, however, does not tally, though the difference appears to be only of a day or of some hours. The spurious nature of the record, however, has marred its interest and importance. No. 6 also mentions the week day, but the reading of the number of the year is so uncertain that it requires only guesswork to make the date appear regular. No. 11 states the occasion being a *svaya parvan* which generally refers to a solar eclipse. Such a reference is a sufficient clue which in the present instance proved the mentioned date to be irregular. No. 14 refers to the *Kumbha* festival but the date here too, proves irregular. No. 27 gives the week day, but the *nakshatra* stated is irrelevant, rendering the given date uncontrollable. No. 61, again refers to a solar eclipse, but likewise proving of no help in checking the date.

TEXTS AND TRANSLATIONS

COPPER-PLATE INSCRIPTIONS

NO. 1. GUROLI PLATE OF VAIRASIVARMAN. V S. 1387

(Plate I, A)

The copper plate¹ on which the subjoined inscription is engraved is now preserved in the Bhuri Singh Museum at Chamba, and is No B, 7 of its catalogue. It was found in the possession of a Brahman, Locha or Lochiya by name, at the village of Guroli in the Gudyal *pargana*. It measures 8" high by 10" wide, excluding the handle on the left. It is a fairly well preserved record. The writing on it covers 21 lines of which lines 17-19 appear in the left and lines 20-21 in the top margin. There is a seal engraved in the upper left corner of the plate, in the form of a rosette with a three line legend in Nagari characters in its centre, containing the king's name.

The language of the record is partly Sanskrit and partly Chambyali. The Sanskrit portion is full of errors, while certain terms in the Bhashā portion are obscure.

The object of the inscription is to record the grant of the village Guroli by the king Vairasivarma to Manikassarman, a Brahman of the Kasyapa *gotra*. The boundaries are specified, though the details thereof are not wholly intelligible.

The charter is issued from the city of Champaka and is dated in the Śastra year 6, Vikrama Samvat 1387, on the 12th day of the bright fortnight in the month of Karttika. Since the week day is not mentioned, the date is not verifiable, but as it is it corresponds to Wednesday, 24th October, A D 1330. The grant was written by *Pandit* Ananta.

As regards the geographical names occurring in the inscription, Champakapuri is the same as the town of Chamba, the existing capital of the Chamba State. Almost all the subsequent charters have been issued from this very place. Guroli or Guroli, the gift village, is identical with the present day Guroli, the provenance of the plate. The boundary village Manoga also exists to this day under the same name and is included in the Gudyal *pargana*.

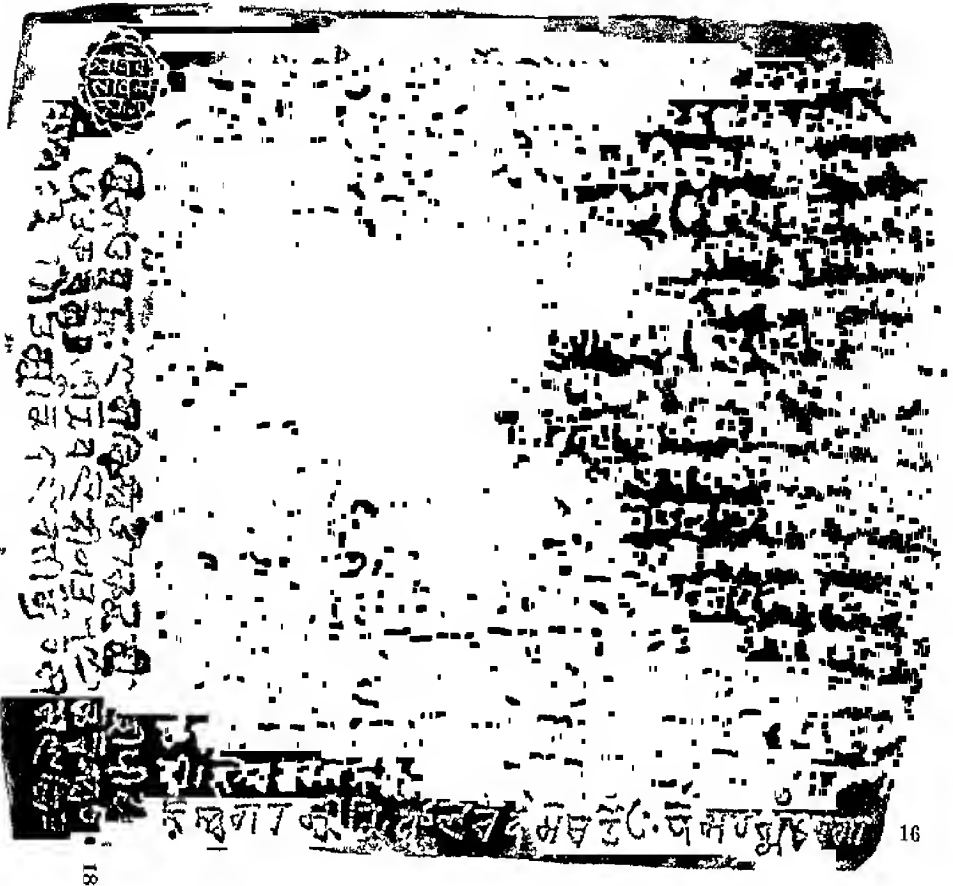
TEXT

Seal { श्रीवैरा-
मोवर्म
जाय्य (गा)

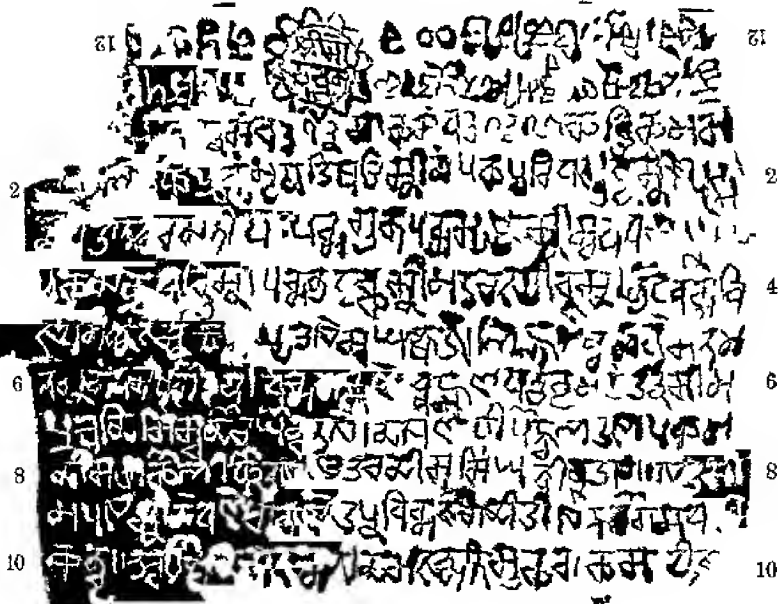
ॐ स्वस्ति ॥ श्रीवैरासवतसरे ६ श्री [म] सुपनिविक्रमदिन्यम्य १३८७ (1 2) कतिक मशे शुक्ले पक्षे
तियो । दश्या । श्रीचपुकपुरिवस्तव्य । श्रीपर मदेवतार्चनिय । परमगुरु । परमपुरुषोत्तम । परम
वेणव ॥ परम- (1 4) श्रेष्ठ । सूर्यवशप्रदिपक । चक्रवर्ति श्रीपरममहदरक श्रीमहरजाविर- (1 5) ज

¹ No 17 of the APPAS AC 1901-02 p. 6

² This figure 1 is below the line over an erasure.



B—MHESA PLATE OF BHOTAVARMAN SAKA 1318



(L 7) The boundaries thereof (*are*) On the east behind the large field of Garih up to the sloping Kunhala field, inwards from the ridge, as far as the mound with the small *K'lat* tree,¹ behind the upper cliff of Gyala within the *Sul arashla* ridge behind Lasyah, behind the footpath of Halyana, on the south right up to the current of the brooklet of Halyana, on the west inwards from (*and*) along the larger brook on the north inwards from the brooklet of Thanedra, as far as Thlada at the bank of the larger brook below the footpath of Manoga, up to the Phagudula water, the watercourse issuing from the waterfall With the boundaries thus defined the king has granted (*the land*) to Manika Further, the king has exempted Manika from personal service, forced labour, *dana*, toll and dues for grazing (*his cattle or sheep*) on hills

(L 15) In future the descendants of this Brahman are to enjoy this (*grant*) The king's successors should in future [protect] this pious gift The cow and the Brahman are witnesses the illustrious father and mother for the sake of the king of Manika

(L 19) The king having been pleased made this grant

(L 20) (Here follows one of the customary verses)

(L 31) This has been written by the illustrious *Pandit* Ananta

NO 2 MHESA PLATE OF BHOTAVARMAN, SAKA 1318 (Plate I, B)

This plate² comes from the village Mhesa of the *Lih paryana*, where it was found in the possession of Manga, Ghunku and other Brahmans It is now preserved in the Bhuri Singh Museum at Chamba and is numbered B 8 in its catalogue It measures 7½" wide by 6" high, excluding the handle on the left There is a small rent beneath the handle, while the upper left corner of the plate is broken off and missing, resulting in the loss of some letters There are twelve lines of writing of which the last two appear on the top margin A seal in the shape of a rosette with a two line legend in Nagari characters in its centre is incised at the top of the plate in the middle The engraving is deep and clear

The language, as usual, is partly Sanskrit and partly Chambyah, abounding in mistakes, though the sense is clear

The charter registers the grant, by the king Bhotavarman, of the village Bhausa in the *Lahla mandala* to Birmasarman, a Brahman of the *Vasishtha gotra* It is further stated that the gift was made at the Ganges From this it is evident that the grantor had at that time gone to Hardwar (Haridvara) on pilgrimage This example was followed by some successors of Bhotavarman, in whose charters it will be seen that they likewise performed charities at that distant holy place

The grant is issued from the city of Champaka and is dated in the Śastriya year 73, the Śaka Samvat 1318, the full moon day of the month of Karttika, which is possibly

¹ Or possibly *tree* In such cases it is difficult to ascertain whether the singular or the plural number is meant

² No 84 of the *APRAS* NO 1904 on p 16

the date of the donation itself. The corresponding Christian date would be Tuesday, the 17th October A D 1776. The writer of the deed was *Pandit* Agastī, and the engraver a smith named *Rupur*.

As regards the localities mentioned in the deed *Lihla mandala* is the same as the present *Lihl pargana*. The donated village *Mhesa* is identical with *Mhesa*, where the plate was found, but since it is in the *taluka* of the *pargana*, it is now called *Lihl* or *Lihl-kothu*. It is situated on the left bank of the *Guhar* rivulet, opposite *Daberh*. The granted land is approx. from the definition of the boundaries, extends over both the banks of the *Guhar*. *S. lora* the boundary village on the east, is below *Mhesa* and is now known as *Samdaur*. *atala* is now called *Parhau* after *Parhaul-Dhar*, the hill above *Daberh*. The water of *Maloh* on the west is known to this day under the same name. It is formed by the *Guhar nālā* above the village *Golum*. *Makol* is so called because of its white sand (*makol*). The *Simgha* ridge on the north is the one that lies on the left side of the *nala*.

1776
Seal { १ श्रीगो
२ दत्त

[ॐ स्वस्ति शास्त्र सवत् ७३ शाक सवत् १३१८ कर्तिकमास () शुक्ल पक्ष पूर्णमास तिथि
श्रीचम्पकपुरिदस्तव्यश्रीपरम- (1 3) देवता अर्चनार्थ परमगुरु परमव्रत श्रीसुयदशप्रदो- (1 4) पक्क चक्रवर्ति श्री-
परमभट्टक श्रीमहाराजजी श्रीभोटवमवि- (1 5) जगत्पति श्री [भ्रा]कृष्णपूतए स्ववक्षार्थे लिह्लमडल भेशनम
(1 6) नग्रम [वर्गीष्ट] गौरव विमलमण ब्राह्मण [सुम्यवह] तत्र श्रीम (1 7) पूर्वदिशि गुदोर घोडतए ।
दक्षिणधी पाह्लु तए । पछम (1 8) दीग मकोली छाता । उत्तरदीग शिव घोड तए ॥ एह श्री (1 9)
म पए श्री दवण गगए उग्र विम जोग दीती एह जोग सब का (1 10) छडय ॥ अधो द्वादश जमनी दश जन्मनि
शुकर । कुशी ज (1 11) न्म शहश्रणो भूमीदशप्रहरकः त्रिवीण पण्डितः (1 12) अगस्ति । उकीरीत ठठर
पुण्ड ।

CORRECTED READING OF LINES 1-6

[ॐ स्वस्ति । शास्त्रसवत् ७३ शाकसवत् १३१८ कर्तिकमास (1 2) शुक्ल पक्ष पूर्णमासा तिथौ श्री-
चम्पकपुरिवास्तव्यश्रीपरम (1 3) देवताकनीय परमगुरु-परमव्रत-श्रीसुयदशप्रदो- (1.4) पक्क चक्रवर्ति
श्रीपरमभट्टक श्रीमहाराजा वरात्र श्रीभोटवम वि () जगन्नाथ श्रीकृष्णपूतए स्ववक्षार्थे लिह्ल
मण्डल भेशनम (1 6) ग्रामो वर्गीष्ट शिवाय विमलमण ब्राह्मणाय प्रदत्त ॥

TRANSLATION

(L 1) Om Hail ! In the Śaka year 73 the Śaka year 1318, in the month
of Karttika the bright fortnight on the full moon day, during the victorious reign
of the illustrious *Paramabhattarāla Mahārajadhirāja Bhoṭavarman* in residence at
the splendid city of Champaka *

* The sign of mudra is as follows :

They are addressed to the
But in the original the words

(L 5) Out of devotion to Lord Krishna, for the sake of destruction of his¹ own sins, the village named Bhaisa in the Lahla *pargana* has been granted to the Brahman Birmasarman of the Vasishtha *gotra*

(L 6) The boundaries thereof *(are)* On the east as far as the rock *(near the village of)* Sudora, on the south up to *(the village)* Pohrula on the west as far as the Makoh waterfall, on the north up to the Singha ridge Having the boundaries thus defined, the king has given *(this land)* to Birma at the Ganges He has been granted all exemptions

(L 10) (Here follows one of the customary verses)

(L 11) *(This)* has been written by Pandit Agasti *(and)* engraved by the brazier Rupunu

NO 3 SPURIOUS SARA PLATE OF BHOTAVARMAN, V S 1461

(Plate II)

The present owner of this plate,² as recorded by Prof Vogel, is one Basheshar, a resident of Sara in the Saho *parganā*. It measures 12" in breadth and 10 in height. It has no seal and no handle. Originally perhaps it had a handle which is now broken off, as there is a small gap about that place, resulting in the partial loss of three *aksharas*. The proper left side of the plate is also damaged a bit. There are altogether 22 lines of writing, of which lines 20-21 appear along the proper right margin, while line 22 runs inversely along the top margin.

The language of the record, as usual, is partly Sanskrit and partly Chambyah. The composition of the Sanskrit part is extremely faulty. It purports to register a grant by king Bhotavarman of three villages, called Sara, Charona and Kola, to two Brahmans, Nilaka and Bhuya by name, belonging to the Bharadvaja *gotra*. The reading of the date is highly uncertain. Still, as far as it can be made out, it is the Vikrama Samvat 1461, corresponding to the Śāstra year 80, Thursday, the twelfth day of the bright fortnight of the month of Āshadha. It is slightly irregular inasmuch as the week day on the given *tithi* was Friday and not Thursday, the corresponding Christian date being 20th June A D 1404.

The gift villages of Sara, Charona and Kola are to be identified with the present Sara, Charkun and Kutla, all in the Saho *parganā*. When I was in Chamba during the summer of 1939, I had occasion to visit Sara where I could personally verify the boundaries of the donated area. It was amazing to find how accurately they answered to the description. Most of the boundary marks can still be recognised in the existing mountain ranges hill tops, passes ridges, streams, footpaths, etc. Thus, in the east we have the Sara range as well as the hills of Dūga³ Bhudrah, Kalapani and Bithrum, that are identical with the Sare di-dhara, Bhadra, Kalapani and Bitharoni of the inscription. In the south east Bel and Rotha are mentioned which are respectively the names of a mountain range and a village. The latter is now known as Romtha. It is about three miles south of

¹ This refers to the donor Bhotavarman.

² No. 16 of the *APRAS* NO 1903 04 p. 6.

³ The term *ḍāga* means deep.

SCALE THREE

परमगुरु परमपुरय स श्रीपरमभट्टरक श्रीवृद्धजघीरज परमश्रेष्ठ सूर्य-(1 5) वज्रप्रदीपक स[वि]पमयोग्य सकलगुणगणालकृत श्रीश्रीश्रीभोटवर्मदेव बीजयममरज (1 6) अत्र कुपप्रीत्य गरा चराण कोइल नमने ग्रम यस्य तियो [द्व]दश्य अगने उदन अद्य मद्रचगोत्र (1 7) अस्य नीलक तथा भीय नमन व्रमणय श्यप्रवत्त नदनेन सम[अ]न चद्रसूर्य वमल[स्ति]ति प- (1 8) यत तूत[व]पभुजनीय य। कश्चिर्मम वमजो अन्य वा अन्य व पर्वत स्य[तु]म नरकपती [स] (1 9) [रो] रव नरकप [नी] स्यत् अत्र शरं दी धर शीम पुरवदीश भद्रकलपनी वीठग[नी] [मग]- (1 10) लण गले परी पीच जोत हेत शीम गप [उ] जावलीश पी जगनी दीशवेलीवत अदरु[घ]- (1 11) राठर वत द्वेष्ट गोख नल पीच नीरत पळम दीश पटनली जलपनी पवण टगह मटोले (1 12) वयवदीश वगोडी भीती पी छडी रे नाल ख्वर उव दीश शर नल द्वकलोठ पवण टगह (1 13) पीच वडे द गोठ पीच द्वेटेड खड पीच ईशन दीश जगलोवर भडरक र तीले समत नदन (1 14) गलु पीच करिन उ र नल पीच लमी बही समेत डल पीच घरी अदर महेड उ अर परं ग[व] (1 15) वकरोठ धर वे एहे शीम शरद करी दीती भीय तय नीलक व्रमण जोश शोदक (1 16) गवण दोन श्रीरयभोटवर्मदेव बीजदयश यगद हो ती पलन भीय तय नीलक (1 17) दजे वझे कोड होण तीनी भोगणण मो धर्म पलण जय नम वरनरी अत प उन प- (1 18) पी शुरज चन्द्र तत्वर धर्म पलण योर्मध्य देवचोयतु पलनत्तमगमव पुनी पलन चप (1 19) त पदेभट पच साम मकु खव पहुगनीरशुद्धनेदुरुगु केवी ल्गर्मा ह्वगत गीमा [प ?]- (1 20) जववदत्त परदत्त व यो हरेच्च वमुवरा पयीन्नरनद्वक्षणि विष्ठय ते कुमी [ए ?] अपलत्तत्पर (1 21) मो ध द पलत्तत्परमोल पलन[त्परमस्व]गो गरीयश पलनयत्त सकल चक्रवडकी (1 22) लीखातमिद श्रीमच्चोकटमीप श्रीसुरेत्तमसत की रमपती¹ शगणी लीवत अंसरोद

CORRECTED READING OF Lines 1-9

ॐ स्वस्ति । श्रीमन्नृपतिविक्रमादित्यस्य [१४६१] श्रीशास्त्रसवत्सरे [८०] आपाद शु० ति०^१ गुरुवार श्री-
चम्पक (1 2) पुरवास्तव्य-श्रावमरामरामपराक्रमण^२-श्रीमद्रमोमारमणनितान्तचरण उरण कृतान्त करण रण (1 3)
विशारद-शारदह्रिपकरानुकारियश पूरपुरितदिगन्तर-कनकधागनवरतयाचकाज्ञापुरित-श्री-(1 4) परमवृत्ता-
र्चनीय-परमगुरु-परमपुरपोत्तम-श्रीपरमभट्टरक श्रीमहाराजाधिराज-परमश्रेष्ठ-सूर्य-(1 5) वज्रप्रदीपक मर्वाप-
मायोग्य-सकलगुणगणालकृत-श्रीश्रीश्रीभोटवर्मदेवविजयसाम्राज्ये (1 6) अत्र कुपप्रीत्य गरा-चराण-कोइल-
नामानो ग्रामास्तियो द्वादश्याम्^३ अगने उदन अद्य^४ भारद्वाज(?) गोत्राभ्या (1 7) नीलकभीयनामभ्या
ब्राह्मणाभ्या सप्रदत्ता । त आभ्या ससतानाभ्या चन्द्रसूदं ब्रह्माण्डस्थिति- (1 8) यन्तमुपभोजनीया । य
कश्चिन्मम वगजो न्यरे वाजापहन्ता स्यात् म नरकपाती न्यात् (1 9) गौरवनरकपाती न्यात् ।

TRANSLATION

(L 1) Om Hail! (In the year) 1461 of the illustrious king Vikramāditya in the Śāstra year 80, (the month of) Ashadha, the [12th] day of the bright fortnight on Thursday, during the victorious reign of the illustrious Paramabhātāraka Mahārājādhirāja Bhotavarman, in residence at the splendid city of Champaka, whose

¹ This is plainly the verse commencing with *Danarajamāyā madhye* For the correct and complete reading of this see below, p. 177

² For the correct reading of this verse see below, p. 178

³ For the correct reading of this verse see below, p. 177

⁴ This is evidently a distortion of *śāstram idāyā vīmāda Gauḍadevya-śrī Surottama-saba śrī Rāmāyatma*

⁵ This is an abbreviated form of *śūlīya m tithau*

⁶ This and the following epithets will be met with in their correct forms mostly in Balabhadra Varman's grants.

⁷ The words *tithau dvādaśyam* should properly have come in the first line after *śū. ti.*

⁸ These three words *वगज उदन* and *अद्य* are not intelligible

proceeds is comparable with that of Rama Para-urama and Balarama whose mind is intensely devoted to Vishnu (Umaramana) and Shiva (Umaramana) who is skilled in warfare who has all the quarters filled with the effluence of his glory resembling the autumn moonbeams who has gratified the desires of suppliants with incessant flow of gold who is as adorable as a supreme deity highly venerable pre-eminent among men the most excellent the light of the Solar race worthy of all honour, (and) endowed with all virtues

(L 6) here on the twelfth day for propitiating Lord Krishna the villages of Charana and Kola have been donated to the Brahmins Nilaka and Bhiya by name of the Bharadvaja gotra Both of them and their progeny may enjoy them as long as the moon the sun and the earth endure Whosoever, whether of my family or anybody else will encroach upon this (gift), will fall in hell will fall in due hell

(L 9) Here the eastern boundary is (formed by) the mountain range of Sara and the (hills named) Bladra Kalapani and Bitharoni (and runs) behind the land slide at the Galani pass below the pass behind the Joalika cliff the south eastern (boundary lies) inwards from the Bel path below the path of Rotha behind the Gokha brook in the south west as well as in the west are the Patanali brooklet, the precipice of Tamgaha (and the stream of) Bhatola on the north west (the boundary lies) behind the Bagodi ascent inwards from the brook of Chhamdi in the north eaily direction are the brook of Saur the Dhal alotha behind the Tamgaha cliff, behind the gotha of the pipal tree behind the Drateda stream in the north easterly direction (the boundary is marked by) the aforementioned mountain range, including the tilu of Bhadaraka, behind the Nadoni pass, behind the brook of Kiranada including the long ridge behind the lake inwards from the landslide, within (the . . of) Mahedi beyond the Bakarotha range (The land with) the boundaries thus defined has been given to the Brahmins Bhiva and Nilaka as a *dasana* with libation of water The descendants of the illustrious king Bhotavarman are to preserve (this gift) Those of Bhiya and Nilaka are to enjoy it This charity should be protected as long as the heavens the earth, the fire the air the water the sun and the moon endure

(L 18) (Here follows one of the customary verses)

(L 19) The boundaries have been drawn in the presence of Bhata Preh Sam, Malu, Khakhi Pakra Sasi Tarasu Drata Durugu Kabi and Lakhami¹

(L 20) (Here follow two more customary verses)

(L 22) This has been written by the illustrious Ramapati son of the illustrious Surottama of the glorious country of Gauda

.. 2

No 4 BHOTAVARMAN'S GRANT OF V S 1507(?)

The present owner of this plate is stated to be Daroga Paras Ram of Chamba It differs from the other plates in several respects it has no handle the writing

¹ The preceding names are in Sanskrit and are probably of the same origin as the names of the preceding plates. The names of the preceding plates are in Sanskrit and are probably of the same origin as the names of the preceding plates.

on it runs breadthwise and not lengthwise as on other plates, and the engraving consists of dotted letters. All these features mark it off as a much later work than it purports to be. As we shall see presently, there are some pieces of internal evidence as well, pointing in the same direction. It measures $8\frac{1}{2}$ " high by $6\frac{1}{2}$ " wide. In the top left corner it bears an oval seal, drawn likewise in a dotted line. Within the seal is a two line legend which consists of an invocation to the god Manamahesa (Mam Mahesa), and does not contain the name of the royal donor as other records usually do. The same invocation heads the document which consists of 11 lines.

The script of the inscription is purely Takari, while its language is entirely Bhasha. The usage of such Persian or Urdu terms as *jam* (*zamin*), *bakshna* (*bakhshna*), *chāhān*, *khayrat* (*khidmat*) and *hajar* (*hasr*) is noteworthy. It testifies to the Muslim influence on the popular language of Chamba. Since such terms are absent from the inscriptions of Bhotavarman's successors, the present record appears to be a later one, and probably a spurious one. The Fakri character and the use of Bhasha throughout, combined with its external characteristics, as have already been observed, go to prove further that the present plate is a mere fabrication. Still, there is one thing for which the record may not be regarded as a forgery: it is not a grant to a Brahman, but an ordinary deed registering the bestowal of a reward on a state servant of Kshatriya extraction for his gallantry displayed on a particular occasion—possibly for rescuing a royal member from a perilous plight. This deviation may justify all that makes the record appear a spurious document.¹

The beneficiary in this instance is an individual called Jadhika Atala—Jadhika being the name of his caste now known as Jadhek. The gift consisted of 15, *lahadis* of land at Sarago and 2 *lahadis* at Guda, besides an annuity of Rs 123. The villages cannot be identified. The reading of the date is uncertain so far as the number of the year is concerned. It is read as *Samvat* 1507, the 10th day of Magha. This would correspond to A. D. 1450-51, whereas Bhotavarman is supposed to have died in A. D. 1442.²

TEXT

Seal { १ श्रीमन्मह-
२ गजी ॥ ॥

श्रीमन्महं गजी ॥

संवत् [१५०७?] माघ प्रविष्टा १० जमी लाहडी १५॥ (1 2) मारगो वध लाहडी २ गुद विच होर उदक
नय ॥ (1 3) १२३ बर्सा डकमादा । पुन किता गह श्री महाराज (1 4) भोटवरम जमीके अटल की निर-
ध्याता (ने) दा वक (1 5) मिया चाकरी विजमत श्री महाराज द हाजर क- (1 6) रबी श्रीमहाराज द

¹ [Although a fake the grant must have been founded on a genuine tradition, as else it would not have been acknowledged because of its extraordinary character. It may, in fact, have been committed after 1641 when the Chamba administration fell to the English, as after the occupation by the N. W. P. State. The main Muslim words fit well into this time. Also the fact that it fits the Dat P. that the donor had saved his life may have been an inspiration for it perhaps of another grant (No. 10) to an Brahmin with English collaborator. —H. Goetz.]

² J. H. Hutton and J. P. Vogel *History of the Punjab Hill States* Vol. I, 1905. However see below p. 35.

नमः मां हवे त्रिनेत्राय नमः (1.7) पाद जघनके अष्टले देवमन्दा होवे त्रिनेत्र भोगना (1.8) वाक्¹ दत्त मनदत्त
 नमः पादो कुशोदके [1*] यो हरे- (1.9) श्री [नृत्ती] णि दानार्थे स [वृत्ता] नरक वजेत्² [11*] १ [11*]
 स्वनाथ- (1.10) स्वता वा या हरत वसुधाम् [1*] पठि वर्षं सह- (1.11) आणि विष्ठाया जायते
 त्रिनेत्रे³ [12] ॥

TRANSLATION

१. १. Homage to *śrī-Manamāheśa* !

Homage to *śrī-Manamāheśa*.

(L 1) In the year 1507, on the 10th day of Māgha; 15½ *lāhadis* of land at S. rago, 2 *lāhadis* at Guda, and a lump sum of Rupees 123 per annum have been given away in charity. This (*charity*) the illustrious *Mahārāja* Bhotavarman has bestowed on Jadhika Atal as a reward for rendering assistance in danger. He is to attend upon and look after the king as a personal servant. The descendants of the king should preserve this pious gift. The descendants of Jadhika Atalā are to enjoy it.

(L 8) (Here follow two customary verses)

No. 5. JUNGRAR PLATE OF BHOTAVARMAN

(Plate III)

This well preserved plate⁴ came from Jungrā, a village in the Churāh *wazārat*, where it was discovered in the possession of its owner, Chanan by name, a Brāhman resident of the said village. It is now preserved in the Bhuri Singh Museum at Chamba where it is enlisted as B. 9⁵. It measures 10 ½" wide by 8" high. It has no handle and bears no seal. The engraving is beautifully done. The writing covers sixteen lines besides the sign manual of the royal donor, which is incised in the proper right margin.

The script of this plate provides an excellent specimen of the Śīradā or rather Devāseshā characters of the time. The signs of the letters *ch* and *ś* here may be found hardly distinguishable from each other. The language is partly Sanskrit and partly Chambyālī. The Sanskrit portion is pretty corrupt, though the style adopted in the preamble is fairly ornate.

¹ The *l* is in a guatto (red dot) looks more like a modilā or s. The same is used in *l* of *Vrajat*, line 9, and in *l* of *Aradhārat*, line 20.

² For the correct reading of this verse see below, p. 178.

³ For the correct reading of this verse see below, p. 178.

⁴ Length No. 17 of the IPRAS No. 100301 p. c.

⁵ In the Catalogue of the Bhuri Singh Museum at Chamba, page 106, it is given as the name of the village as Jungrā. It may however be a plate from the Chamba small Jungrā plate.

The inscription records the gift of land at the village of Jungurara in the Koshtnagrahara in the Chatunaha *mandala* as a perpetual grant by the king Bhotavarman to a Brahman called Vadi, son of Sujana, of the Kasyapa *gotra*. The boundaries of the donated land are given, but some of the details thereof are not quite intelligible. The village Jungurara is obviously the same as Jungrar, the find spot of the plate while Chatunaha *mandala* refers to the *Chundi wazara* Koshtnagrahara, which seems to be the name of the *parganā*, cannot be identified. The modern name of the *parganā* in which the village of Jungrar is included, is *Jasour* which does not appear to be a contraction of *Koshtnagrahara*.

The charter is not dated, but is issued, as usual, from the city of Champaka, i.e., Chamba. It mentions the names of Bhotavarman's parents: his father was Manikyavarman and mother Jugyadevi.

The record was composed by one *Pandit* Agasti, and was engraved by a copper-smith named Rupunu.

TEXT

ॐ स्वस्ति । ॐ नमो गणाधिपतये । श्रीचम्पकवामन परमब्रह्मण्यो (1 2) देवाङ्घ्रिपूजनाभिरत दीनान्ध-
कृपणशरणगतानाथवत्सल य (1 3) अप्रकाशित उदयशैले मित्रमण्डलस्य उत्पत्तकानुरहितजनस्य (1 4)
रोहणरोचिष्णुस्तमवस्य प्रथमपूयामृतस्य भीम पौराकमे अर्जुन (1 5) चरिते कर्ण स्वामे । विदुरो बुद्धिविभवे
मानृषितृपादाभक्तिभवनम् (1 6) कृतरामचन्द्रचरित परमभट्टारक महाराजधिराज श्रीमन् भगवत् (1 7)
वर्मपदानुध्याय । परमभट्टारिकया महाराज्ञी श्रीजु यरदेव्य कुक्षि- (1 8) क्षीरोद जन्मकृतकल्पतरु महाराज श्री
भोटवर्मदेव कुशली चतु (1 9) राहमण्डले कोष्ठप्राहरमध्यात् जुगुरारग्रामात् पूर्वस्थ दिश य (1 10) ति सीम ।
पश्चिमस्या दिशि खल्वाल सीम । दक्षिणस्या दिशि लुङ्गा (डुवा?) व (1 11) ज सीम । उत्तरस्या दिशि कुट-
नालि सीम । गैणणि अहिडा मुवे (1 12) अ घराट । स्वसीमा । विण गोयूथी गोचरपयन्त मखि । पवि (1 13)
ल । गृहशाकवाटिकावृक्ष अराममहित य[द*] न ल्यमा[न] मस्ति (1 14) त सर्व । कणपगोत्राय सुजन । पुत्रय ।
वदिताम्ने अचन्द्रक ग (1 15) मन सप्रवत्तम् । दापपटे ४ गाघम्नीड । राए लेण (1 16) लिखि मिद पण्डित
अगस्ती । उकीरिण ठहार रुपुणु । इति शुभम् (1 17) श्रीमद्भोटवर्मदेववहस्त ।

CORRECTED READING OF SANSKRIT PORTION

1 17

ॐ स्वस्ति । ॐ नमो गणाधिपतये । श्रीचम्पकवामनात् परमब्रह्मण्यो (1 2) देवाङ्घ्रिपूजनाभिरतो दीनान्ध-
कृपणशरणगतानाथवत्सलो य (1 3) अप्रकाशित उदयशैले मित्रमण्डलस्य उत्पत्तकानुरहितजनस्य
(1 4) रोहणो रोचिष्णुस्तमवस्य प्रथमपूयामृतस्य भीम पौराकमे अर्जुन- (1 5) चरिते कर्ण स्वामे
विदुरो बुद्धिविभवे मानृषितृपादाभक्तिभवनानु- (1 6) कृतरामचन्द्रचरित परमभट्टारक महाराजाधिराज
श्रीमन्भगवत् (1 7) वर्मपदानुध्यायी । परमभट्टारिकया महाराज्ञी श्रीजुयरदेवी कुक्षि- (1 8) क्षीरोदजन्म-
कृतकल्पतरुमहाराजश्रीभोटवर्मदेव कुशली चतु (1 9) राहमण्डले कोष्ठप्राहार(?) मये जुगुरारग्रामे पूर्वस्था-
दिशि (1 12) स्वमीमानृषिगोयूतिगोचरपयन्तमखिलमवि (1 13) लगृहशाकवाटिकावृक्षाराममहित
यदत्र ल्यमानमस्ति (1 14) तत्सर्वं च काश्यपगोत्राय सुजनपुत्राय वदिताम्ने [वाह्यणाय] आचन्द्राक शा-
(1 15) मनन सप्रवत्तन ।

* Though it means (This is) the own hand i.e. signature of the illustrious Bhotavarman, yet it is evidently not the actual signature of the king, since the writing of this portion is obviously by the same hand as is responsible for the writing of the grant.

(L 1) Om Hail! Om Obeisance to the Lord of Camas! From his residence at the glorious (*city of*) Champaka the illustrious *Maha-apa* Bhotavarmadeva who is a great patron of the Brahmanas who is devoted to worshipping gods and Brahmanas who is a refuge to the distressed the blind, the miserable, the submissive and the forlorn who is radiant with glory whose habit it is to uplift his friends who is a very con-^{not} foreshadowing cruelty to his enemies who is the very (*mountain*) Rohana with regard to his accumulation of brilliant gems who in truthfulness is Yudhishtira, in strength is Bhima, in conduct is Arjuna, in generosity is Karna (*and*) in exuberance of intelligence is Vidura who in his sentiments of cordial devotion to his parents has emulated the behaviour of Ravana chandra who meditates on the feet of (*his father*) the illustrious *Paramabhattaraka Mahapadma-raj* Mamlavarmun (*and*) who is a veritable wish yielding divine tree born of the milky ocean (*in the form*) of the womb of (*his mother*) the illustrious *Paramabhattaraka Mahapadma-raj* Ingavadevi being in good health (*issues the following order*)

(L 8) (*The land described below*) at the village of Jangurua in the Kosktha-grahua (*pargana*) in the Chaturaha division has been donated as a perpetual grant to the Brahman Vadi, son of Sujana belonging to the Kasiyapigotra. The boundary in the eastern direction is (*marked by*) the spot where the net for catching hawks is laid. The boundary in the western side is (*formed by*) the Khakhala (*field*). The boundary in the southern quarter is (*marked by*) the oak tree (*named*) Rugudua. The boundary on the northern side is (*marked by*) the Kuti brooklet. (*The donated land includes*) the Gunani (*and*) Ahada (*fields*), the Mukheda watermill the whole of the pasture and grazing fields (*lying*) within its bounds all the houses, kitchen gardens trees, orchards and all that is attached to it. The king is to receive four pieces of elephants rugs and three *ajha* (*birds*).

(L 16) This has been written by Pandit Agasti (*and*) engraved by the copper smith Rupama End! Prosperity!

(L 17) The sign manual of the illustrious Bhotavarmadeva

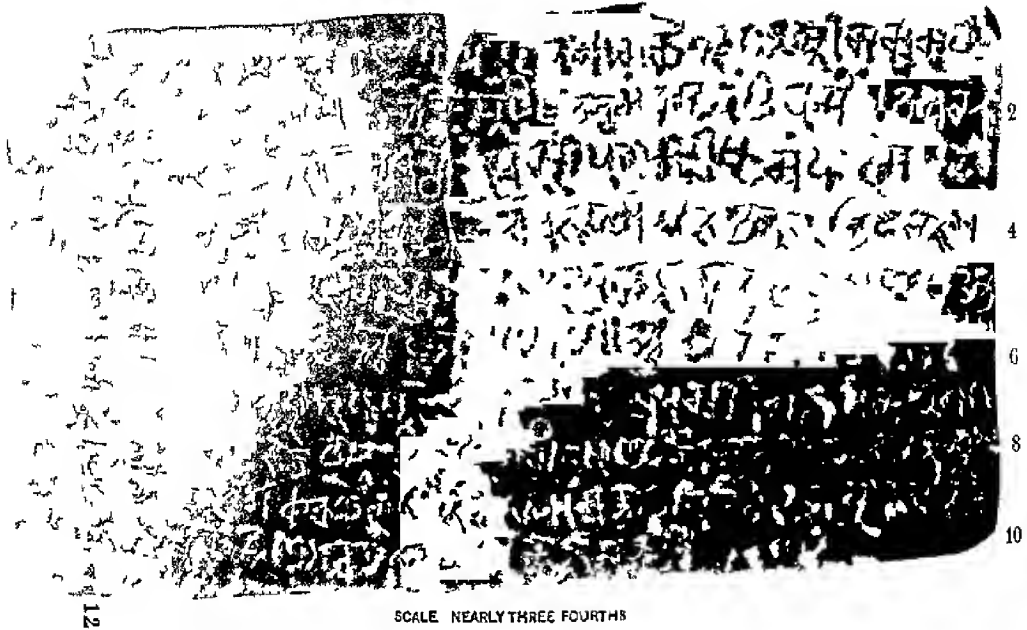
NO 6 BAKAN PLATE OF SAMGRAMAVARMAN

(Plate IV, A)

This plate is now kept in the Bhumi Singh Museum at Chamba where it bears the number B, 10. It was discovered in the possession of its owner, a Brahman named Gokal, in the Bakan or Bakan *pargana* within the Chamba *warana*. It measures 11 wide by 5½" high, and has no handle and no seal. It was broken

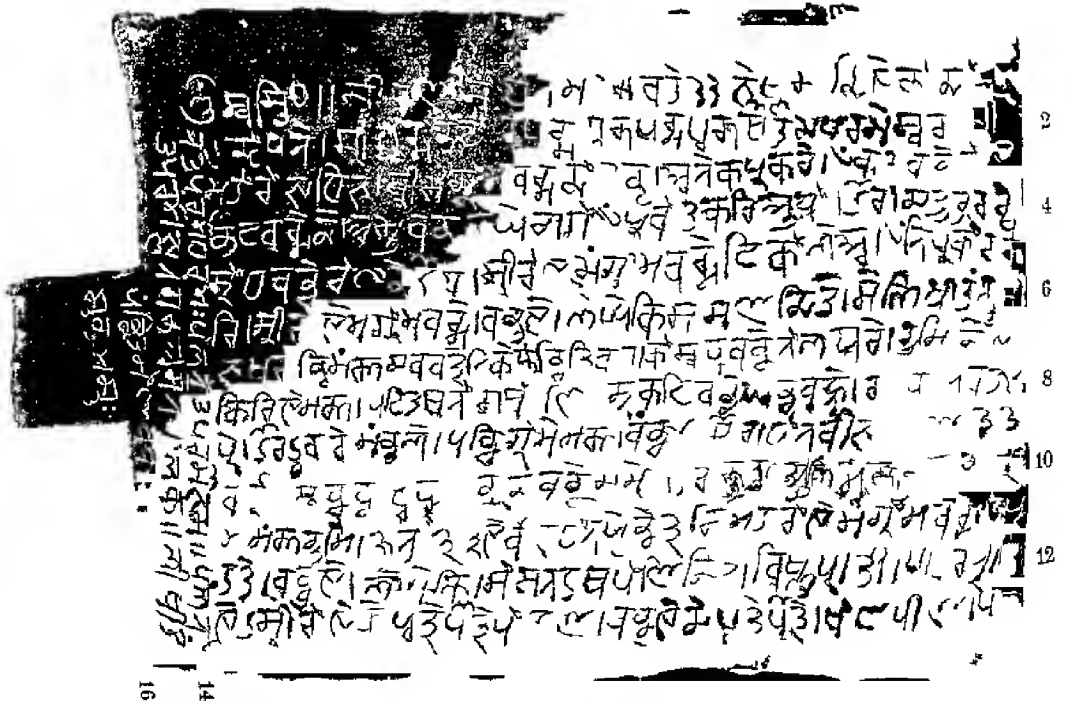
The brass *dajm* is the first *dalajm* inscribed according to the old form of the *dalajm* of the *dalajm*.

A —BAKAN PLATE OF SAMGRAMAVARMAN



SCALE NEARLY THREE FOURTHS

B —SAMGRAMAVARMAN'S GRANT TO BADU LEGHA



B OR CHHABRA

R No 3877 E 38 500 53

SCALE FIVE EIGHTHS

SURVEY OF INDIA CALCUTTA

into two pieces which have now been nailed together so as to form one whole. In its left corner as well as in its middle it is slightly chipped off, resulting in the complete loss of a few syllables. The plate has evidently suffered from fire as it looks very much singed. Consequently the writing on it has for a considerable part been blurred and cannot be made out entirely. The engraving has been rather clumsily executed and this adds to the obscurity.

The language, as usual, is partly Sanskrit and partly Chambvali, abounding in mistakes. The record is dated, but the reading of the date is not absolutely certain. As it is in Saka 1316 the Sastri year 70 Monday the new moon day of the month of Magha. This is irregular. The Sastri year corresponding to Saka 1316 should be 62 and not 70. The reading of the Saka year in the inscription may perhaps be 1314 in which case the figure of 4 appears inverted. But the corresponding Sastri year would again be 60 and not 70. If we accept the reading 1314 and regard 70 as a mistake for 60, the date would regularly correspond to Monday 13th January A D 1393 taking the month as *purimant*. As however, the year A D 1393 falls in the reign of Dhotavarmā's father, Minkayavarmā we have to presume that either the record is spurious or the date given is wrong.

As regards the object of the inscription though much of the part containing important details has been lost the preserved portion gives out that the inscription recorded the gift of a village called Bhatera by the King Samgramavarmā, to a Brahman, named Kahnasaīman. The donated village is possibly identical with the modern Bhatera in the Bakāmī *pargana*. The record further refers to one village in the Maithla *pargana*, but it is not clear in what connection that has been referred to. Possibly some additional land was granted to the same donee, as is also indicated by a further mention of 6 *kunus* in line 11. The Maithla *pargana*, now known as Melha is adjacent to the Bakāmī *pargana*.

The writer of the grant was one *Pankhī Pama*.

TEXT

ॐ नमो नमो नमो नमो नमो [] । अक १३१६ श्रीगन्धर्वनवन (1 2) ७० अद्य मघमसो क्रिष्णपक्ष
अमवस्यय नित्य शोमवसुर न (1 3) अ जु न प श्री श्रीपरमश्रीठ श्वे
वशप्रती (1 4) एकश्रीमयमकमदेववजयममज । ज[र] । मिटरनम (1 5) यम विम
पुण नय कङ्कगमण वमगाय (1 6) मय सप्रदन । अत मिमा । अ...
रज (1 7) सयम, परपत मौलमज यम १
(1 8) नोम शानय दीन अत . (1 9) ना जोग कर
होर गङ्ग वामन जीत (1 10) र छडगा (1 11)
मीश्वर यथी व्याण होर कु ६ । (1 12) छ लणि ककुमलजी खण [व]ण (1 13) छयन । नित्य पयम

TRANSLATION

(L 1) Om Hail! Oboisance to the holy Lord of Ganās

In the Śaka (year) 1316, (corresponding to) the Sastri year 70, to day, Monday,
the new moon day, in the dual fortnight of the month of Mīgha, during

the reign of the illustrious Samgramavarman the light of the solar race, the most excellent

Here the village called Bintera has been given to a Brahman (*namo*) Kanhavarman,

(L 6) Here the boundaries (*are as follows*)

The land of the village one village in the Maishla *pargana*

The grant has been given to Here

this Brahman is exempted from tax . . .

(the land measuring) *kuru* 6 . . .

(173) (This) has been written by *Pandit* Rama

NO 7 SAMGRAMAVARMAN'S GRANT TO BADU LEGHA

(Plate IV B)

The present owner of this plate¹ is reported to be one Badu² Gumal *alias* Chhaju of Chamba. It is a well preserved plate only a very small bit has been clipped off from its upper right corner. It measures 7¹/₂ high by 11¹/₂ wide excluding the handle to its left. It contains, all told 17 lines of writing of which lines 14-17 appear in the left margin, the last two being short lines.

The language is Bhasha except in the first three lines where it is intended to be Sanskrit, but it is awfully corrupt.

The inscription records five gifts of land to one and the same individual, made on different occasions, but apparently confirmed and registered on the last occasion when the charter was issued. This last occasion was an *udyapana* on the 11th day of the bright fortnight of the month of Jyeshtha in the year 22. The year in all probability is referable to the Śastia reckoning and hence may be equated with A. D. 1446. Since, however the week day is not specified the given date cannot be verified. As it is, it corresponds to Sunday, 5th June A. D. 1446. The aforementioned *tithi* in the month of Jyeshtha is known in the Punjab as *Nujala Ekadaśi* and on that date every pious Hindu is supposed to keep fast and perform charities. The term *udyapana* denotes successful termination of a fast. It follows therefore that the royal donor, Samgramavarman, must have observed fast on that *Nujala Ekadaśi* day and made gifts at the time of breaking his fast. The grantee is the priest called Badu Legha.

Three of the other occasions of the donations are definitely stated in the record. They are first when Badu Legha had carried the bone remains of Samgramavarman's father Bhotavarman to Hardwar (Haridwar) for immersing them there in the Ganges, second, when Samgramavarman had performed the fourth annual *vaddha*³ of his father and third, when Samgramavarman was anointed king.

¹ No. 18 of the APRAS NO 190404 p. 6

² Sanskrit hat

³ Pandit Thakur Das informed me the actual meaning in a later record (No. person concerned is regarded as *vaddha* in an *vaddha* *vaddha* that function on *ac/argas*) who take part in observing

The details of the gifts are as follows a large tripartite field of wet land, known as Batretika in the village of Jakharadi, two fields, called Pati and Nagathan in Kuria four plots of land at Padu in the Hubar *pargana*, one *kunu* of land at Chheni and three *kunus* of land at Kulodi.

Of the localities mentioned, Jakharadi is identical with the modern Jukhradi in the Panjla *pargana* of the Chamba *wazirat*. Kuria is now called Kurha and is in the same *pargana* of Panjla. Padu is probably a mistake for Sapadi or Sapadi, which village is in the Hubar *pargana* of the Bhattiyat *wazarat* while Chududu in the same *pargana* is at present known as Chaduru. The other localities could not be identified.

From the mention of the fourth annual *śraddha* of Bhotavarma in this inscription Prof Vogel has concluded that Bhotavarma died in A D 1442. This is correct only if the *śraddha* was performed in the very *Sastha* year 22 when this charter was issued. Apparently the inscription refers to the *śraddha* as an event which was then past though we cannot ascertain the exact extent of its priority.

TEXT

ॐ स्वस्ति १ ॥ श्रीगणेशाय नमः सवत् २२ ज्येष्ठसुदि एकादश्या [1] 2 उद्यापन । श्रीपरमभटक परम
गुरु परमपुरुषोत्तम परमेश्वर श्री (1 3) महाराजाधिपति [रा]ज । श्रीसग्रामवर्म दानव्य । अनक प्रकार । इकत वड
राए (1 4) भोटवर्मो द । अस्त बडु लघ गंगा इ प्रवाह करि आया । होर । चतुर वर्ष (1 5) श्राव वड रा[ए]
द होय । श्रीराए सग्रामवर्मो टिका ल अ । इति प्रकारक (1 6) रि । श्रीराए सग्रामवर्मो । वडुए । लघे कि गणेश
दित । व लिखीत भुमी (1 7) जगवराडि मझ चव वनटिक [व]डि त्रिवग । काव्वट वड नाल ध्वर । भुमि दोए
(1 8) किरिए मझ । पटि तथा नागयाणि । इकति वड घोड वुद्ध । ग्दकोध वत उ (1 9) प्र । होर हुवर
मडल । पडि गाम मझ । वड ४ चोर । धनवीज द्रोण ३२ (1 10) ववी । [चुहु]डू टुड खड द वड समत । होर ।
कुनु १ अलि मझ कुलोडि शा (1 11) म मझ भुमि । कुनु ३ अए वीज धान प्यड ३ श्रीमहराए सग्रामवर्मो उग्र
(1 12) हत वटए लघ कि घागन ह्यपाणि दित । विष्णु प्रीती । पीतर प्रीति । (1 13) एह श्रीराए के
पुत्र पोत्र पालन । वडुए द पुत्र पोत्र । खाण पीण । पाल- (1 14) नत परमो धम पालमान परमो जस ॥
पालना (1 15) त परमो ज्ञान गच्छजन पालक ॥ लीखीत (1 16) पडिन माणवक (1 17) शुभमस्तु

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ सवत् २२ ज्येष्ठ शु० दि० एकादश्याम (1 2) उद्यापन श्रीपरम
भट्टारक-परमगुरु-परमपुरुषोत्तम-परमेश्वर श्री () महाराजाधिराज श्रीसग्रामवर्म-दानव्य-अनकप्रकार

TRANSLATION

{L 1} Om Hail! Obeisance to the holy Ganesa! In the (Sastha) year 22
in the month of Jyeshtha on the 11th day of the bright fortnight on the occasion

¹ H a o j of 1 Pan; b H I S a s \ n I p J

² The letter 'r' seems to be to be

³ For the correct reading of this verse see below p. 77

of the *Nityapana*, (are recorded) the gifts (made) on various occasions by the illustrious *Paramabhattaraka Maharajadhiraja Parama vira Singhamavaman*, who is highly venerable (and) pre eminent among men —

(L 3) Lastly, Badu Legha took the bone urns of the late king Bhota Varman to the Ganges and immersed them there secondly during the fourth year, the *śrāddha* ceremony of the late king was performed (and lastly) the anointing of the illustrious king Sangramavarman took place. On these occasions the illustrious king Sangramavarman made grants to Badu Legha. They are recorded (here) (one) extensive *tiparvati* field of wet land, (called) *Batretika* upwards from the large brook (a *met*) *Kusvadi*, in (the village of) *Jakhairah* two fields at *Kura* (called) *Pat* and *N* *Alham* (lying) below the huge rock of *Drekrit* (and) above the path of *Rai* *Legha* and 4 four, parcels (of land, where) 32, thirty two, *dhonas* of paddy seed (can be sown) including the *pipal* tree on the *Tund* *stun* near *Chadudū*, at the village of *Padi* in the *Hubar pargana*, and 1 *kunu* (of land) at *Ah*, (and) three *kunu* of land, (where) 3 *pedas* of paddy seed (can be sown), at the village of *Kulodi*, have been given by the illustrious *Maharaja* *Sangramavarman* to the priest (*purohita*) *Badu Legha* as a *hastotal* gift out of devotion to *Vishnu* (as well as to) the forebears.

(L 13) This (g/f) is to be preserved by the king's descendants (and) to be enjoyed by the Badui's descendants.

(Then follows one customary stanza.)

(L 15) (This) has been written by Pandit M. Narayana.

(L 17) May there be prosperity!

No 8 MINDHA PLATE OF SANGRAMIVARAMAN

(Plate IV 3)

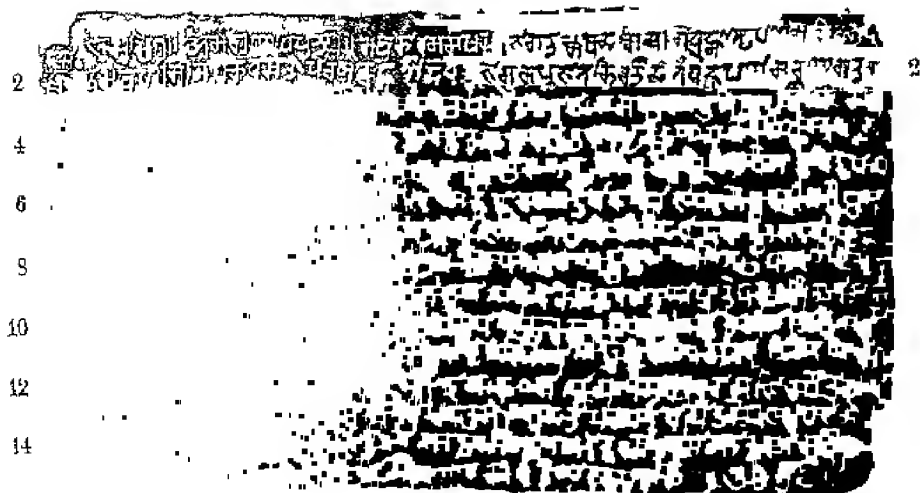
As recorded, by Dr Vogel¹ the last owner of this plate was a Bichman, Siv Kani by name in the village of Mindha of the Pujli, *parganā*, on whose death the grant lapsed. The plate is now deposited in the Bhuri Singh Museum at Chamba, where it bears the number B, 11. It measures 6½" high by 12½" wide and is in a good state of preservation except that its handle is broken off and corners are somewhat damaged. The writing on it covers sixteen lines, of which the last, containing only the subscription, appears in the left margin.

The record is couched in Sanskrit throughout. The composition does show a number of mistakes, but on the whole it is much less faulty than that of any of the foregoing inscriptions.

Its object is to register the gift by P V P San gramayamun of a village called Mundba included in the *Kankinadara mandala* as a perpetual grant to a Brahman named Chipu son of Rasi and grandson of Jiu, belonging to the

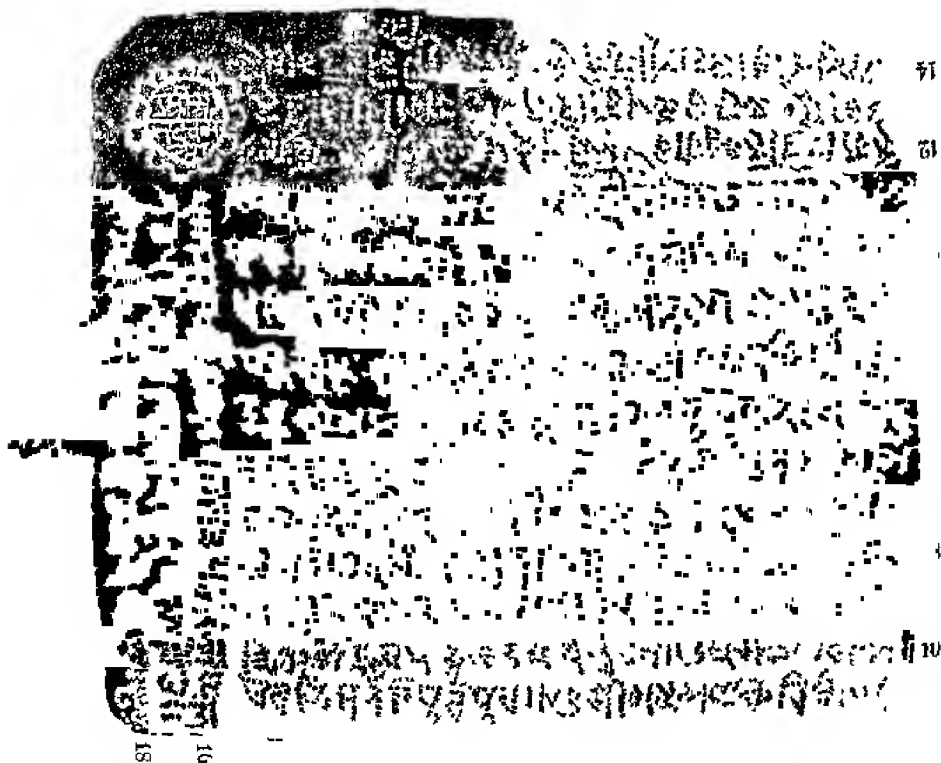
¹ Catalogue of the *U. S. Geological Survey*, 1900, Vol. 11.

A—MINDUA PLATE OF SAMGRAMAVARMAN



SCALE ONE-HALF

B—UHAM PLATE OF ANANDAVARMAN



Bharadvāja gotra with the five-fold *pravara* and to the *Kaṭha śākhā*. The record is not dated.

The granted village is the present *Mindha* in the *Panjla pargana* while *Kirik sindara* is identical with *Kirā* of the preceding inscription and is now known as *Kariha*. This village was formerly the headquarters of a separate *pargana* having the name *Kirikisindara* or simply *Kirā*, but now that *pargana* forms a part of the *Panjla pargana* within which *Kariha* is a village. *Magala*, a boundary village, retains its name to this day and is also in the *Panjla pargana*.

The writer of the grant was one *Pandit Damodara* while it was engraved by a copper smith named *Rupunaka*.

This inscription informs us that King *Saṅgramaverman's* mother was *Parāma-bhattarika Mukarajni Jyāhdevī* and his father *P. M. P. Bhojavarma*.

Text

ॐ स्वस्ति १ ॥ ३० नमो गणानिपत्य । मवकारमयपम्य जगन्मसवद(दा) शिव । गोत्र(वा)ह्य[णन]
पाण(णा)व । गिव [मव] (1 2) नु मवद (दा) २ । श्रीचपकवाम(मा)न परमब्रह्मणो दवद्विजगुरुपूजन(दा)-
भिरतो दीन(ता)नकृपणगरणामन(ता)न(ता) (1 3) थवस(त्त)ल जगेषास्या(स्त्रा)वपग्गिशीलनवि-
खडितपण्डिताधिराज शशवर्गकशुचिनिरय[श *]प्रो(प्र)मर[प्र]काणि (1) तमर्वाज(गा)वकाश उदयगलो मिनम
[षट][ल*]म्य उत्पानकतुरहितजनस्य गेहणाचलो रोचिष्गुरनसञ्च (1 5) यस्य । ३ प्रथमप्पा(पु)थामून
[*]*[सत्य सीम[*]पराक्रम । ३ अजुनश्चरित कर्णस्य(स्या)न विदुरो वृद्धिविभव मातृपितृपादा (1 6)
म्भोजभक्तिभावतानुकुनरामन चरित । ३ परमभट्टारकमहाराज(जा)धिराजपरमेश्वर श्रीमदभोटवम
(1 7) दवपादानुध्यायी ॥ ३ परमभट्टारिकामहाराजीर्जिज्जिद्विबीकुजिबीरोदम[मकल्प] ३ नर(रि)वाय
(शि)साध[र्य*] (1 8) परमभट्टारकमहाराज(जा)धिराजपरमेश्वर उन(ना)गलोक्प(पा)लभणवद्वज
(वश)भृपणमणि [*] प्रतापनरय(णि)विष्णवान (1 9) कीर्ति [३] श्रीमन्मशमयमव [] कुशली ॥
यथा स्वशतमयमान (न)किरिक्किशिठरमण्डला(ल)प्रतिवद्ध (वद्ध) मिहनाम भू (1 10)मी प्रदत्त मलयमान
अरावधाटा[] । गुवम्या दिशि पाणि भक्तुमनु गोपयञ्च पञ्चत सीमा । दक्षिणस्या (1 11) दिशि मयलाल
गेचगभ्यन्तर नालि सीमा । पश्चिमस्या दिशि ललान् प्रदी सीमा । उत्तरस्य दिशि नालि सी (1 12) म । यवन ल य
मानमस्ति तन्मवम भगवान्मोराग । कटजाश्वस पञ्चपञ्चरय निउपोदाय । य (1 13) जिपुदाय । निम्
नाम्न (म्न) अ(आ)चक्राक(क) शासन म(म)प्रदत्त ॥ न्वदना परन्ता वा । यो हृच वसधराम । [म]
(1 14) [विष्ठा]या किमि भूत्वा फिन्निमि मह प्रजत । पालनन्परमो धम पलनात्परमोत्तप पालनात्परमा
स्वर्गो [ग] (1 15) [रीय]स्तन पालनात् ३ ॥ लिखितमिद पडित दामोधरण । उक्तीरित ठठार रुपुणुकन ।
इति श्रय । (1 16) [श्री]मयामवमस्वहन्त १

¹ This s denoted by a symbol while the sum s expressed by its proper sign before name *Ganadh pa aje* in this very line

² This verse s also found in a Chalukya record see III Vol I p 39 text line 1

³ This mark of punctuation s not necessary

⁴ This is superfluous. Read *pan cha-pa araya*

⁵ For the correct reading of this verse see below p 178

⁶ For the correct reading of this verse see below p 177

The remarks made above (p 31 n 1) in the case of *Bhojavarma* apply here as well

now kept in the Bhuri Singh Museum at Chamba. The plate is in a good state of preservation. It has a handle on its left and measures 6" high by 7½" wide excluding the handle. The engraving is done in dots and on account of that it is not very clear. Consequently the reading at several places remains doubtful. The writing covers eighteen lines in all, of which lines 12-15 run inversely in the top margin, while lines 16-18 appear in the left margin. Line 15 consists of only two syllables. In the left top corner of the plate there is engraved a seal in the form of a rosette, which bears a legend in its centre in Nagari characters, reading *Śrī Ānandavarma d*.

The language of the record is partly Sanskrit and partly Chambyah and the composition is very faulty.

The inscription refers itself to the reign of *P M Ānandavarmadeva* and records his gift of a village named *Umha* in the *Maṃḍala* to a Brahman called *Malukasarma*, of the *Śandilya gotra*. The boundary limits are well defined.

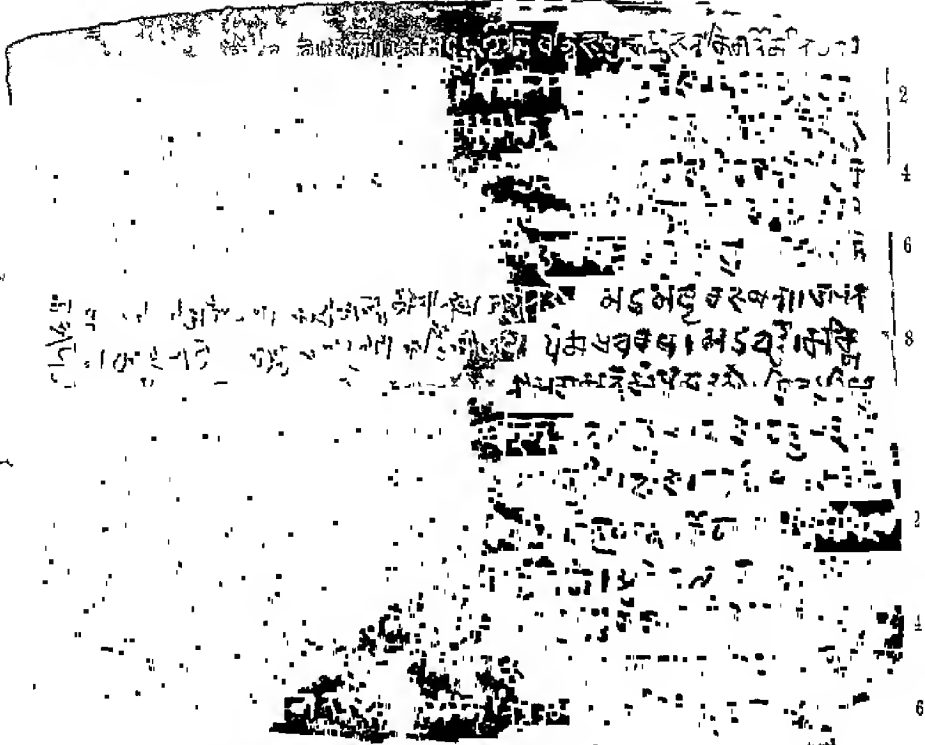
The composer of the record was one *Pandit Beduna* of the *Gautama gotra* while it was evidently written on the plate by one *Mekata Mokhana*.

The date of the document is mentioned in lines 1-2. It has been read as Śastra year 57, Śaka 14 [0]2, the twelfth day of the bright fortnight of the month of Kārttika. In the catalogue of the Bhuri Singh Museum Dr Vogel gives the Śaka year as 1403. In fact as is clear from his manuscript with me he read the figures as 1423 and corrected it into 1403. Obviously he thought that the third figure namely 2, was wrongly written instead of a zero by the scribe since by calculation Śaka 1403 rightly corresponds to Śastra 57. According to my reading, however, we have only 142 what Dr Vogel read as 3 after that is in reality an initial *a*. I therefore think that the scribe omitted the zero altogether and that the intended number was 1402. In this case we may take it to refer to the expired Śaka year and not to the current. Anyway, the week day having not been specified the date is not verifiable. As it is it corresponds to Saturday, 3rd November, A. D. 1481.

As regards the localities, the donated village *Umha* is identical with the present *Uham* or *Utan* situated on the left bank of the *Ravi* above *Mehla*, the headquarters of the *pargana* of the same name, which is mentioned in the inscription as *Maṃḍala*. The mountain pass stated to be in the east of the gift village refers to the neck, near the village *Dadun* through which the road from *Mehla* to *Bakan* and *Basu* passes. The brooklet of *Sakalā* is now known as *Sakal*, while the sacred footprints of *Mehla* refer to a pillar bearing foot prints of the goddess *Jalamukhi* or *Jalapadevi* under which name she is now known and worshipped at *Mehla*.¹ The river spoken of in the north is no doubt the *Ravi*.

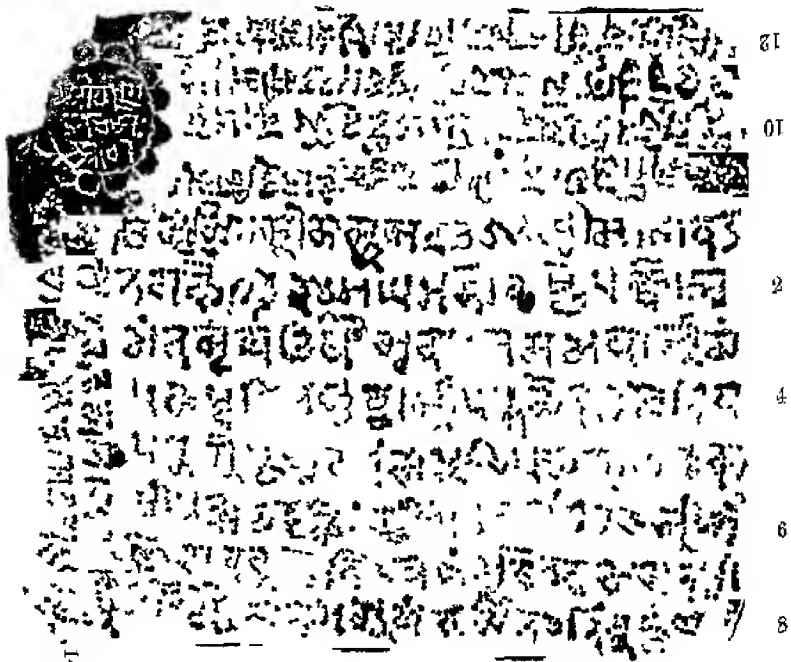
¹ For a note on footprints of *Mehla* see *Pargana Sakal* in *Gazetteers Vol. XXIII Chamba State* pp. 48-49.

A—CHAMPA PLATE OF ANANDAVARMAN



SCALE THREE FOURTHS

B—GHURETHA PLATE OF GANESAVARMAN SAKA 1434



the large boulder and the brooklet of Śakalā. On the north (*the boundary*) runs alongside the river (Rāvi). With the boundaries thus defined, (*the land*) has been given to the astronomer. In future his sons and grandsons are to enjoy it. The king has exempted this village from all taxes.

(L. 13) (*This*) has been written by the *Mahāśā* Makhana by the order of the goddess Jalāmukhī and the king

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by the *Pandit* Bedunā of the Gautama (*gotra*).

NO. 10. CHAMBA PLATE OF ANANDAVARMAN

(Plate VI, A)

This plate¹ was in the possession of one *Baḍu* Chhajju at Chamba. It is fairly well preserved, except that a small bit from its lower right corner has chipped off, resulting in the loss of two or three letters. It has a handle to its left with a hole pierced in its centre. The engraving is rather poorly executed on account of which some portions of the text are not clear. The writing covers seventeen lines in all, of which the last line appears in the left margin.

The language of the record is incorrect Sanskrit mixed with Chambyālī.

Its object is to register the gift of several parcels of land by king Anandavarman to two Brāhmins of the Bhāradvāja *gotra*, Gaṅgādhara and Gayādhara by name. The donees are brothers, the names of their father and grandfather respectively being Leghā and Sarma. Their father, Leghā, is possibly identical with the donee in one of Samgrāma-varman's grants, namely in No. 7 above. The record is not dated, but the occasion of the gift is stated to be the *udyāpana* of an *ekādaśī* (*vrata*) when there was also a *Śiva-Pratishthā*. It is not clear what this latter ceremony refers to. In some inscriptions from Chamba the term *pratishthā* is employed also in the sense of 'a ceremony performed on the completion of repairs to a temple.' Thus, in the present instance, the *Śiva-pratishthā* means either 'installation of *śiva* *linga*' or 'completion of repairs to a Śiva temple.' No village is mentioned in the document. Only the names of the different fields donated occur, which cannot be identified.

We learn from this record that Anandavarman's father was Samgrāma-varman and mother *Paramabhāttārakā Mahārājñī* Sampūrnadevī.

The writer of the inscription was one *Pandit* Mano, while it was mended by a goldsmith whose name is not preserved.

TEXT

ॐ स्वस्ति ११ ॐ नमो गणाधिपतये ॥ परमवद्भार्या देवद्विजगुरुपूजनाभिगतो दीनार...त- (1. 2)
पण शरणागतवत्सल अशेषशान्तार्थं परिक्षीलनविश्वस्तिराज परमभट्टारक (1. 3) महाराजश्रीमयम-
वर्मदेवपदपु[ष्पा]मी[ः] परमभट्टारिक महराज्ञी सपूर्णदेवी कु- (1. 4) विक्षीरोदजन्मकल्पतरुवियंसर्वस्य

¹ No. 19 of the *APRAS*, NO, 1905-04, p. 6

परमेश्वरः नमो गणेशाय । (1 5) धर्मचक्रवर्त्युत्तमलोकपाल भूपणवशभूपणमणि भिषदि-
 गुह्यहारत (1 6) रत्नरत्नलक्ष्मीवशीकरणकारणविद्रविताम विद्यातकीन श्रीजानदवमद (1 7) व
 कुली समुपात ॥ परमेश्वर्या वने स्थित ॥ मष्टमष्टरजमना । रण (1 8) मधमप्र [य?]ठ । भडज
 गोत्र । कटिनामय । पञ्च विरल । महवृत्त । समि (1 9) पात्रय । गगाधर । गयधर । नाम वसन
 भण्डतम । शिव प्रतिष्ठा । (1 10) एकदशी उद्यापन । दल नम भू । विनायक प १३ । इन्द्रा । नम भूमि । वीज ।
 प २ (1 11) नदि (डिया?) नम भूमि । धाय पिठ [५]४ पटि ७ । पुष्पदन्त नम भूमि । वीज । वय पिठ
 ७ यदो (1 12) ग नम भूमि । वाज धय पठ ९ । मुरोडि भूमि वीज । वय पठ ६ कोटलनम भूमि विज व
 १ १२) वयि ६ सर उल रमत । वत द्रो जवर । उक उतरम्य दिशि अविचल । मखत । इजश (1 14)
 २ । ०१] गयधर । यधर । पुत्र । पोद । कपतु । वययत वययतु पुनयतु भोजयतु प(य) (1 15) य
 १२ करोतु यचित्परिपयन कर्मा पलनपरमोषम । पलनापरमानव । प[न]त (1 16) रमो स्वगो
 १ रचन प[न]त^१ । लिखितमिद पठित मणो उकीरित सुवणकार [दो] (1 17) [म]ह[रा]ज श्री
 ॥ दसदशक ॥ उत्त श्रम^२

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वास्त ॥ ॐ नमो गणाधिपय । परमत्रय्यो दर्विजब्रूजनाभिरतो दीनाधर (1 2) पणवशभूपणमणि
 गतवत्सल अणवशभूपणमणि विद्रविताम विद्यातकीन श्रीजानदवमद (1 3) महाराजश्रीमदग्रमवदवपादा-
 गुह्यायी परमशूरिका महाराजीमपूणद्वी कु (1 4) विद्यारोजमकल्पतरुविद्यायस्य परमशूरिकम
 हाराजाधिराजपरमेश्वर (1 5) धर्मचक्रवर्त्युत्तमलोकपाल भूपणवशभूपणमणिस्तदभिपराजा वयहारत
 (1 6) रत्नरत्नलक्ष्मीवशीकरणकारणविद्रविताम विद्यातकीन श्रीजानदवमद (1 7) व कुशली (1 8)
 भारद्वाजगोत्राभ्या कठशाखाभ्या पञ्चप्रदराभ्या महावत्समि (1 9) पौत्राभ्यापञ्चाम्या गगाधरगयधर
 नामभ्या शासन मप्रदत्त शिवप्रतिष्ठाया (1 10) मकादशमुद्यापन (1 14) गगाधरगयधरयो
 पुत्रपौत्र कृपयतु कपयतु भुजता भोजयतु य (1 15) यष्ट कुधनु न कनचित्परिपयना कर्मा

TRANSLATION

(L 1) Om Hail Obeisance to the Lord of Ganas The illustrious *Parama*
bhattaraka Maharajadhiraja Paramesva a Anundava man who is a patron of
 Brahmanas who is devoted to worshipping gods Brahmanas and elderly people who
 is a friend to the distressed the blind the miserable and the submissive who has
 discomfited the best among the learned in discussing all the *Sastras* who meditates
 on the feet of (his father) the illustrious *Paramabhattaraka Maharaja Samgra*
mavarmadeva who is to the needy folk like a wish yielding tree born of the
 milky ocean (in the form) of the womb of (his mother) *Paramabhattaraka Maharajni*
Sampurnadevi who is a righteous sovereign who is an ornament to the lineage
 of Mushana who is a stabilizer of the fortune of the royal family of that (i.e.
 Mushana) name—fortune which is fickle as the sparkling of a pearl necklace³ who has
 put his enemies to flight in the battle (and) whose fame is widespread being
 in good health

¹ For the correct reading of this verse see below p 177

² This artist was first engraved a seal which was a corrected one as meant to be

³ Here *ratna* 'Pearl' is not so much used as a synonym of *vanahita* in a sense of lighting. In that case we may translate the passage as follows—'which is fickle as the sparkling of a necklace and lighting

(L 8) The gift (of the lands described below) has been made by means of a charter to (the Brahmins) named Gangadhara and Gayadhara, sons of Legha, grandsons of the priest Sarmi, of the Bharadvaja gotra, the Katha śakhā (and) the fivefold pravara, on the occasion of the consecration of Siva and of the Ekādāśī udyāpana

(L 10) The land called Dala, (measuring) 13 pīdas of paddy seed, the land named Draduda, (measuring) 3 pīdas of paddy seed, the land called Dvīnadi, (measuring) 54 pūthas of paddy seed, (consisting of) seven plots, the land called Pukhareda, (measuring) 54 pūthas of paddy seed, the land named Madoga, (measuring) 9 pathas of paddy seed, the land (named) Surodi, (measuring) 6 pathas of paddy seed, the land named Kotla, (measuring) 6 pūthas of paddy seed, including Saraula, bounded (on three sides) by three paths (and) on the north by a parapet

(L 13) (The following are the witnesses —) Avichala, Makhan, Ijasa (and) Manakhu. The descendants of the Bādus Gangadhara and Gayadhara may till, cause (others) to till, enjoy and let (others) enjoy (the land)—may do whatever they please. Nobody should put obstruction.

(L 15) (Here follows one customary verse)

(L 16) This has been written by Pandit Nana, (and) engraved by the goldsmith Do .

(L 17) The illustrious worthy Mahārāja Ānandavarmadeva 'End' Prosperity

NO 11 GHURETHA PLATE OF GANESAVARMAN, SAKA 1434

(Plate VI, B)

The owner of this plate¹ was one Gharathu Prebhḍyal of the village of Ghuretha in the Bhariya parganā. It is now preserved in the Bhuri Singh Museum at Chamba and listed there as B. 13. It measures 5½" wide by 4¼" high. Its handle and a part of its upper left corner are broken off. There is a seal in the damaged corner, as usual in the form of a rosette with a Nagari legend in its centre.

The language is partly incorrect Sanskrit and partly Chambyali.

The inscription records the gift, by king Ganesavarman, of a village called Yvāla to a Brahman named Jaso of the Śandilya gotra. There are two villages of the name of Ohl in the Bhariya pargana. One of them probably represents Yvāla, the gift village.

The record is dated the Śaka year 1434, the Śastra year 88, the new moon day in the month of Māgha, the particular occasion being a sūrya-parān. This last usually refers to a solar eclipse. The given date corresponds to Saturday, 5th February A D 1513, but there was no solar eclipse then. There was, however, a solar eclipse on the next following amāvāsyā day, that was in the month of Phalguna, Monday 7th March, A D 1513². Probably this was the intended date, but by mistake the writer wrote Māgha instead of Phalguna. The writer was one Pandit Rama.

¹ No 20 of APRAS NG 1905/04 p 8

² See Swamikannu Pillai's *Indian Epigraphs*, Vol V p 228

TEXT

Seal { श्रीगणो-
श्वम-
जाय्य[१]

ॐ स्वस्ति । श्रीगणेशवत् ८८ श्रीसालिवाह (1 2) न शक १४३४ मघ मशे(से) कृष्णे पक्षे । अ (1 3)
पदव्याया त्रियो सूर्यपर्वसमये । श्रीच- (1 4) पकपुरिवास्तव्य । श्रीपरमदेवतार्चनीय (1 5) परमश्रेष्ठ सूर्य-
प्रदीपक-श्रीचक्रवर्ति- (1 6) श्रीपरमभट्ट रक्त-श्रीमहाराजाधिराज-श्री ग- (1 7) णेश्वरमर्देवविजय
साम्राज्ये अवकृष्णप्री- (1 8) तवे श्वैलनामग्रामो जसोनमान ब्राह्मणाय (1 9) शाण्डिल्यगोत्राय
वत् । तत्र सीमा (1 10) कोले रे नलि तय धनु । उदोर बोट । पूर्व (1 11) उत्तरेड । नए
तर धुरे । एह सीमा दि (1 12) ती श्री देवरी अग्यऐ, निरयसीमीद पछीते रमे (1 13) अघो
बु [१] अशमि पय जन्मा (1 14) शुकर । कुण्डी जन्म सह्यणो भू'

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति । श्रीगणेशवत् ८८ श्रीसालिवाह- (1 2) न शक १४३४ मघमासे कृष्णे पक्षे । अ- (1 3)
पदव्याया त्रियो सूर्यपर्वसमये । श्रीच- (1 4) पकपुरिवास्तव्य-श्रीपरमदेवतार्चनीय- (1 5) परमश्रेष्ठ-
सूर्यप्रदीपक-श्रीचक्रवर्ति- (1 6) श्रीपरमभट्ट रक्त-श्रीमहाराजाधिराज-श्री ग- (1 7) णेश्वरमर्देवविजय
साम्राज्ये अवकृष्णप्री- (1 8) तवे श्वैलनामग्रामो जसोनमान ब्राह्मणाय (1 9) शाण्डिल्यगोत्राय
वत् । तत्र सीमा

TRANSLATION

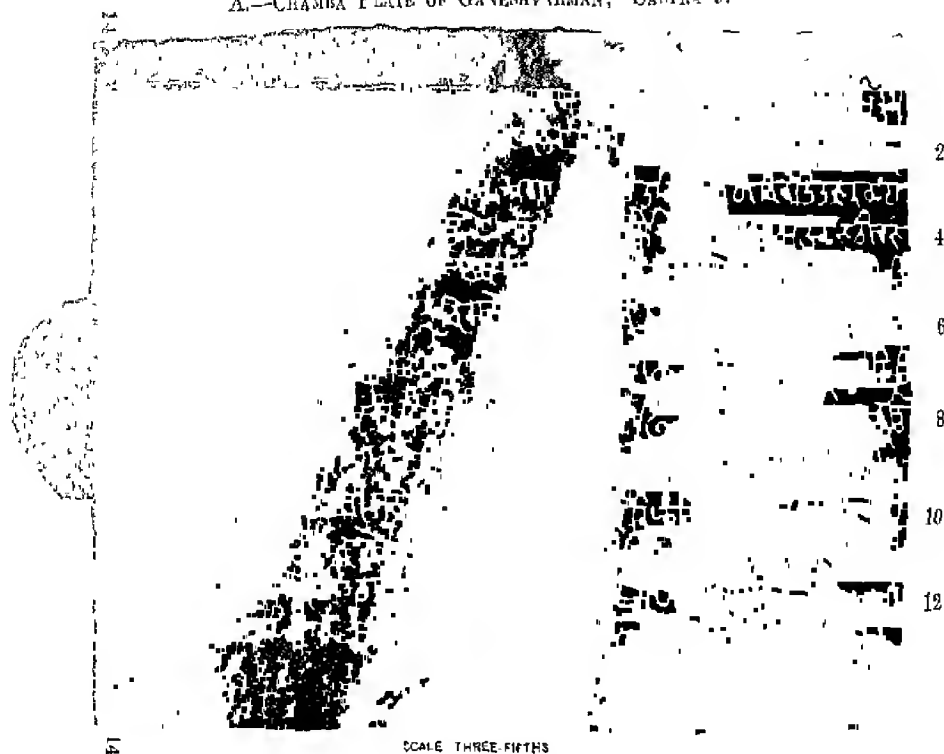
(L 1) Om Hail ! In the glorious Śastra year 88, (*corresponding to*) the glorious
Salivahana Śaka year 1434, in the month of Magha, the dark fortnight, on the
new moon day, on the occasion of the solar eclipse, during the victorious reign of
the illustrious *Paramabhadrāraja Mahārājadhīraja* Ganesavarmadeva, in residence at
the splendid city of Champaka, who is as venerable as an illustrious supreme deity,
who is the most excellent, who is an ornament of the solar race, who is a paramount
ruler.

(L 7) here, out of devotion to Lord Krishna, the village Yvaila has been given
to the Brahman called Jaso of the Śandilya gotra

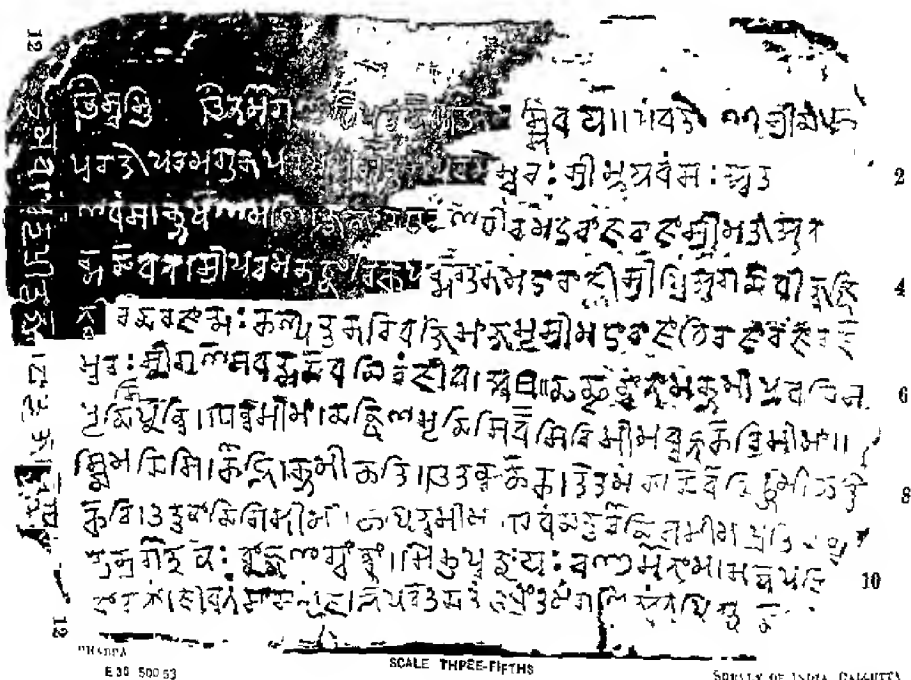
(L 9) The boundaries thereof are On the east the brooklet of Kola, Dhadhu
and the Utorā rock, on the north (*the boundary runs*) alongside the river This
area is given

(L 12) This has been written by *Pandit* Rama by the order of the king

(L 13) (Here follows one customary verse)



B.—DHADRIADA PLATE OF GANESAVARMAN, SASTRA 17



No 12 CHAMBA PLATE OF GANESAVARMAN SASTRA 97

(Plate VII, A)

The owner of this plate¹ also is stated to be *Balu Chhajju* of Chamba. The plate is entire and has a handle to the left with a hole pierced in its centre. It measures 10 wide by 7½" high and has no seal. The inscription on it runs into 14 lines of which the last one appears in the left margin.

The language is incorrect Sanskrit mixed with Chambyah.

The object of the inscription is to register two grants of land at the village of Gvadi by king Ganesavarman jointly to two Brahmans *Badu Kamhno* and *Badu Anno* by name. It is stated in the record that one grant was made by queen Pragadei (*Prayagadevi*) at a place called *Singarapura* while the other was made on the occasion when *Balu Kamhno* had immersed the bone remains of king Anandavarman in the Ganges. As is clear from the next inscription (No 13) queen Pragadei was Anandavarman's wife and Ganesavarman's mother.

The date of the document is given as the 8th day of the *navaratra* in the month of Chaitra of the year 97. The year obviously refers itself to the Sastra reckoning. The *navaratras* occur twice in a year, once in the bright fortnight of Chaitra and for the second time in that of Āsvina. Towards the end of the record it is stated that the grants were formally conveyed to the donees at the time when Ganesavarman was anointed king. This would show that the above date also refers to Ganesavarman's accession. But Pandit Thakur Das informed me that the month of Chaitra is considered not auspicious enough in Chamba for the *tikka* ceremony. We have, thus, to suppose that the two gifts had been earmarked on two previous occasions as specified that they were conveyed to the donees at the time of Ganesavarman's accession to the throne and that the title deed was issued later, on the given date. It is not verifiable, but the year corresponds to A D 1521-22.

The village Gvadi where the donated lands were situated is identical with the modern Gvad in the Panya pargana. *Singarapura* (*Sringarapura* ?) must be a place outside the Chamba state. It is supposed that queen Pragadei must have gone on pilgrimage at the same time when her husband's bone remains were taken for immersion in the Ganges and that *Singarapura* must have been a holy place that side, where she made her charity.

TEXT

ॐ स्वस्ति । श्री गणेशाय नमः । श्रीचणकपुरवश । परमभट्टरक वमनक पमपुरपोत्तम (1 2) परमेश्वर
पमत्रहाण्श दवद्विजगुरुजन्मभिरन्तो शरणगतकृपणनाथ । सत्य हरिचन्द्र (1 3) भिम पराक्रम वज्रुण वनप
धरि । कणस्थयग । रघुचारिता विदुरबुधोविष हितजनदाय (1 4) व[न्धु] अहीनजनदण्डवडागशिरदछद

¹ No 21 of A.P.R. in V.C. 1903-04 p. 3

² H. 2 d. 1 of the owner of the Chamba plate of Anandavarman above No 11

ॐ स्वस्ति । श्रीगणेशाय नमः । श्रान्त्यङ्गकपूर-स्तब्ध परमभट्टारक परमगुरु परमपुरुषोत्तम (1.2) परमेश्वर परमब्रह्मार्थो देवद्विजगुल्फूजनाभिरत शरणागतकृपणनाथ । कथ्ये हरिश्चन्द्रो (1.3) भीमो पराक्रमे अर्जुनो धनुर्धरिषु कर्णस्तथाग्रे दधुश्चरिते विदिगं बुद्धिबिम्बे हितजन (1.4) वधु अहितजनदण्ड खड्गगिरिच्छेद अष्टादश प्रकीर्तिपालो महाराजाधिराज ॥ (1.5) श्रीगणेशवर्मदत्त स्वराज्ये । अथ सप्त १७ चैतमासे नवरात्राष्टमीदि (1.6) ने ।

(L 1) Om Hail ! Obeisance to the illustrious Ganesa ! The illustrious *Paramabhāṭīāraka Mahārājādhirāja Paramāśīva* Ganesavarmadeva, in residence at the splendid city of Champaka, who is highly venerable, who is a pre eminent man, who is a patron of Brahmanas, who is devoted to worshipping gods, Brahmanas and elderly persons, who is a guardian to the submissive and the miserable, who in truthfulness is Haṁschandra, in prowess is Bhūma, among archers is Arjuna, in generosity is Karna, in conduct is Raghu, in the exuberance of intelligence is Vidura, who is like a kinsman to his allies, who would behead his enemies with his chastising sword, (and) who would guard all his eighteen *prakritis*, during his own reign,

(L 5) in the year 97, the month of Chaitra on the eighth day of the *navarātras*, on the occasion of the *navarātra-visarjana* by the *Mahārāja* Ganesavarman, has donated two grants at the village of Gvadi to the *Badys* Kambho and Amno

(L 7) On the east the boundary (*lies*) below the Drola path, in the northern direction across the Samola brooklet, in the west above the Ravi river and in the south below the mulberry tree inwards from the Sarvali cliff. This is the extent of the boundaries.

(L 9) This grant consists of two gifts made on two occasions. One had been given by the illustrious queen Pragadei at Singarapura with libation of water. The second was made when *Badu* Kamhmo immersed the bone remains of the late

¹ For the correct reading of this verso see below, p. 178.

illustrious king Anandavarman in the Ganges. The gifts given on these two occasions have been conveyed by means of *this* charter by the illustrious *Maharaja* Ganesavarman out of devotion to Vishnu as well as to Dharma.

(L 13) (Here follows one customary verse)

(L 14) The libation of water was performed at the time when Ganesavarman was anointed king

No 13 DHADHYADA PLATE OF GANESAVARMAN SASTRA 17

(Plate VII B)

This plate was in the possession of one Nagar Brahman of Dhadhyada in the Panjla *pargana*. Except that both of its lower corners are slightly broken off, it is a well preserved plate. It has no handle and no seal. It measures 11½" wide by 7½" high and bears twelve lines of inscription, the last line appearing in the left margin.

It records the gift of a field called Dhadhyada, by king Ganesavarman to a Gvadu Brahman named Raniso son of Sambhu, of the Bharadvaja *gotra*. The boundaries of the land are well defined. The grant was not absolutely rent-free. The donee had to give to the state a tax in kind, called *mangani*, consisting of three *palas* of grain presumably from every harvest.

The date of the gift is not specified. Only the year 17 is mentioned which is to be taken as referring to the Śastra reckoning. It corresponds to A D 1541-42.

Dhadhyada is the same as Dhadyada which is said to be within the Panjla *pargana*. It is evidently not the name of a village but only of a land.

The inscription informs us that Ganesavarman's mother's name was Prayagadevi (Prayagadevi).

TEXT

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नमस्त्रिभुवे ॥ सवत १७ श्रीचक्र (1 2) पुनः परमगुरु परमपु [न*]
श्रोतम परमश्वर श्रीमूमवश अत (1 3) ण वश । भूषणमणि । कुलोद्धरण धीर महाराजराज श्रीमत
आन[दव*] (1 4) मदवत । श्रीपरमभट्टारिक परमगुरु महाराज श्रीप्रियापदवीकुक्षि (1 5)
क्षीरोदरजम कल्पतुरगिद्विस्तारस्य श्रीमहाराजचिरं रजः (1 6) स्वर् श्रीगणेशवमदव चिरजीव । अथ ॥
द्वयडा नाम भूमी पूर्वदिशि (1 7) म्यदिदि प्रदि । खड सीमा । दक्षिणस्य दिशि वैशि रि सीम बुद्ध क रि सीमा ॥
[प] (1 8) किचम दिशि । कोह्लि । भूमी छति (लि⁷) । ओनड छक । तन मझ दकोदि भूमी छडि (1 9)
करि । उत्तरा दिशि सीमा । छपिड सीमा । चतुरोदिश दिक्ष सीमा प्रतिबद्ध । (1 10) मन्त्रोनाय
ब्राह्मण स्वाडु ॥ शम्भु पुन य रणासो नाम । सवपरि (1 11) वारजा । जीवत शासन । ज । न परत दत
उप्रात मगणि अन पि ३ द [पी] (1 12) तमव । पु य श्रीरक्षये । दान्याथ । लवक पडि

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नमः त्रिभुवे ॥ सवत १७ या चक्र (1 2) परत परमगुरु
परमपुद्गोत्तम परमश्वर श्रीसूयवज्रप्रदापको भूषणवश भूषणमणि कुलोद्धरण धीर महाराजराज श्री-

* The first *or* was written above the line and a smaller *n* was added by a later hand on the first and was supplied later.

मन्त्र प्रपन्न (1 1) आपन्नमन्त्रधारिणा परमगुरु महाराजो आ प्रयागदत्तो तु । (1 5) आर्गदन्तम
वपन्नमन्त्राधिकारिण्य श्रीमहाराजादिगज राजराज (1 6) द्द्वर श्रीगणपदमन्त्राधिकारिणा राजा ।

TRANSLATION

(1 1) Om Hail! Om Obeisance to the Lord of Ganis! Om Obeisance to Śiva! In the year 17 From the splendid city of Champaka the illustrious *Indraśudhanaga Rujarajesvara Paramēśvara Ganēśavarmadeva* of long life who is highly venerable who is pre eminent among men who is an ornament of the famous Solun race and of the family of the illustrious Mushana who meditates on the feet of (his father) the illustrious *Maharaja Anandavarmadeva* capable of sustaining his family who is for the needy toll a veritable wish yielding tree born of the milky ocean (in the form) of the womb of the illustrious, highly venerable *Paramahatmanika Maharaja Prayagadeva*, (issues this grant)

(L 6) The land named *Dhadhyadi* has been given as a perpetual grant with libation of water to the *Gvadu Brahman* called *Ranaso* son of *Sambhu* of the *Bharadvaja gotra*. The boundaries are demarcated on all the four sides as follows. On the east the limit is (marked by) the descent of *Myadi* and the stream the southern boundary lies below the limit of *Basis (land)* on the west the boundary includes the dry land leaving out the wet land and in that too, excluding the land of *Devo* the northern boundary is formed by the cliff

(L 11) (The donee) is to pay three *piṭas* of grain as *manguni* (tax in kind)

(L 12) out of regard for merit The writer is *Paṇḍita*

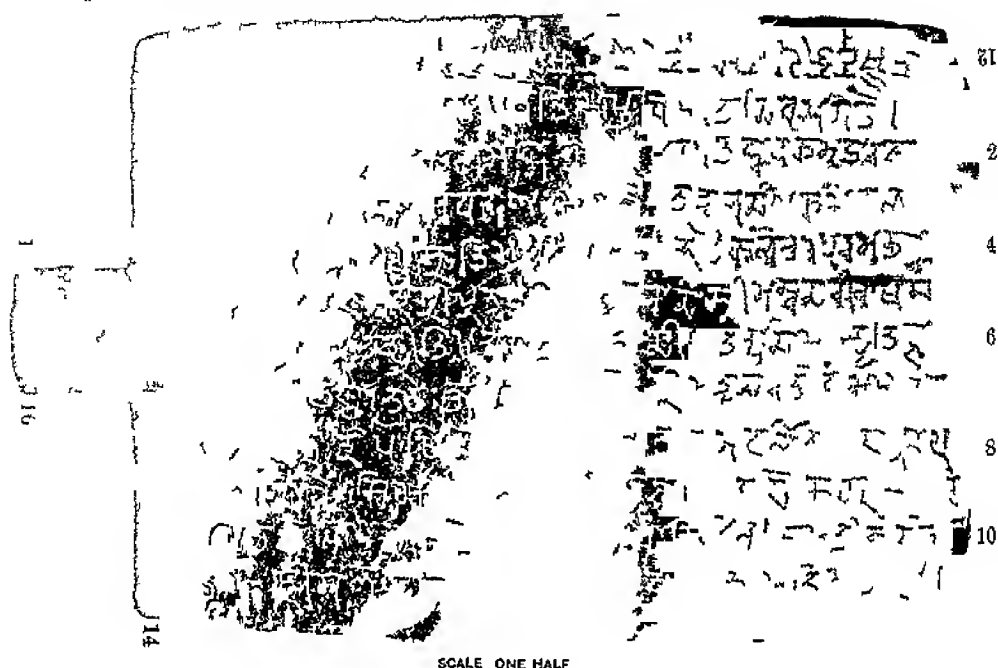
No 14 LAKSHMI NARAYANA TEMPLE PLATE OF GANESAVARMAN'S TIME SASTRA 34

(Plate VIII A)

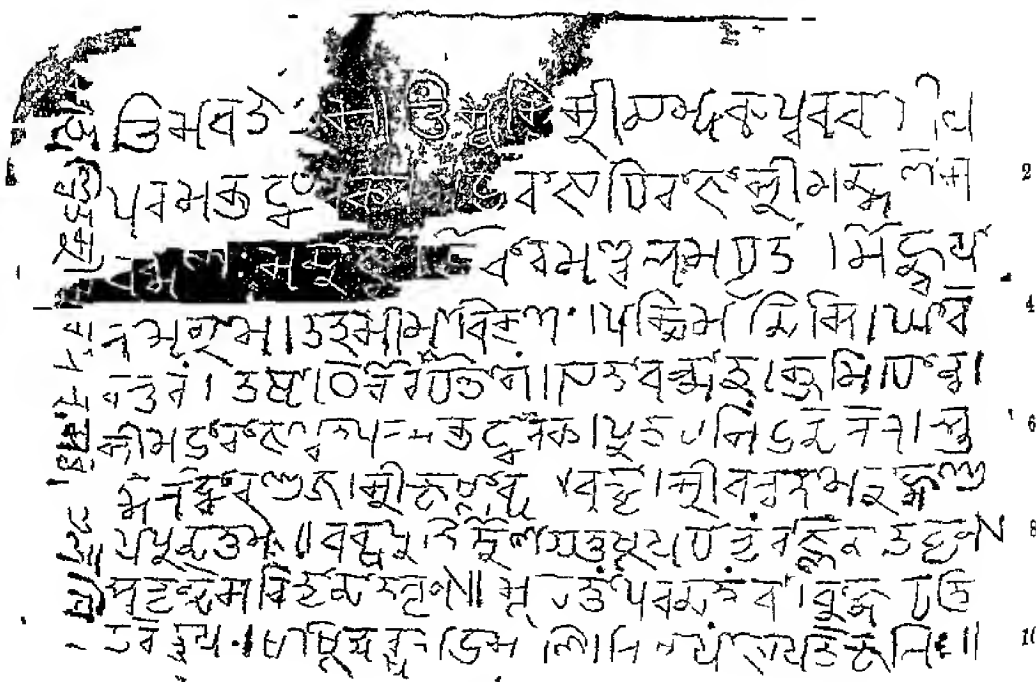
This plate¹ belongs to the *Lakṣmi Narayana* temple at Chamba and is now preserved in the *Bhumi Singh Museum* there its catalogue number being B 14. It measures $8\frac{1}{2}$ " high by 14" broad including the handle to its left. There is a hole pierced in the centre of the handle. The plate does not bear any seal. It has all told, 16 lines of writing engraved on it of which line 12 runs inversely in the top margin. Lines 13 14 appear in the left margin. line 14 is a short one. lines 15 16 are equally short and run on the handle.

The record is couched entirely in Sanskrit with scarcely any mistake and is remarkable for that. It does not mention the place of issue, but begins rightaway with the date which is the year 34 obviously of the Śāstra reckoning the 27th day of the month of *Vaisakha* in its dark fortnight. This appears to be irregular. Ordinarily it should correspond to Tuesday, 24th May A D 1558. Then the corresponding *tithi* was 7th of the *bright fortnight* of *Jyeshtha*. It is further stated in the record that the grant was made on the occasion of the *Kumbha festival*.

¹ No. of APRAS NO 1503 64 p 3



SCALE ONE HALF



which must have come off on the 1st of Vaisakha Thursday 28th April A D 1558 The corresponding *tithi* even then was 11th of the *bright fortnight* of Vaisakha Thus the statement in the inscription that it was then the *dark fortnight* of Vaisakha is not borne out Possibly this latter refers to the date when the document was drawn up, while the gift was made about a month earlier on Thursday 28th April 1558, on the day of the Kumbha *parvan* The Kumbha fair comes once in twelve years on a day when the planet Jupiter (*Guru*) enters Aquarius (Kumbha) It is held at some of the most holy places like Hardwar and Prayag (Allahabad)

The inscription refers itself to the reign of *Maharajadhiraja* Ganesavarman but the gift recorded in the present grant was made by his son and co-regent *Malayaja putra* Pratapasimha who we learn from the inscription had then gone on pilgrimage to the *tirthas* of *Badarinātha* and *Kedaranatha* beyond Haridvara in the Himalayas It is stated that he presented priceless jewels at the feet of the god Badarmatha which were later divided among the priests attending on that deity and that at the time of the Kumbha fair he came to Kedara *tirtha* observed a fast lasting six nights and made a gift of the village called Chahnaya to a learned Brahman named Ganesacharya

The gift village is very probably identical with the modern Chuhn the head quarters of the *pargana* of the same name in the Bhitta or Bhatiyat *wazarat* The *Hamsatirtha* mentioned in connection with the location of water at the time of the donation must have been the name of a holy site at or near Kedaranatha

The inscription was engraved by the goldsmith Ratana

It is not known as to how the grant came into the possession of the Lakshmi Narayana temple from its original owner

TEXT

ॐ सवत् ३४ वैशाख व ति मप्तर्विंशति दिवसात् (1 2) ॐ स्वस्ति श्रीमकालमंगलालय परमभट्टारक महाराजा (1 3) विराजश्रीमदगणेशवर्ण सद्भाज्य । तत्कुलीपक मकल (1 4) गुणरमणीय श्रुतिमति पवित्रीकृतकलवरपरमभट्टा (1 5) रक महाराजपुत्रश्रीप्रतापसिंहवन्तादी श्रीमदवदरीतायच (1 6) रणौ दण्वा तत्प्रीतिपूर्वकामृत्यरत्नादीनि तत्पाद (दयो) सम्य । तज्ज (1 8) नपु च विभज्य । नत कुम्भस्य आगन । श्रीमत्कदारतीय समागत्य (1 8) तत्र षडात्रोपोषितन विद्वांस मपात्रभवलाक्ष्य । चाह्न य (1 9) नामग्राह । शिमग्रमण जुमकयानिवास । तदकग्रामपरि (1 10) मित भवषड श्रीमत्कद (दा) रविण्ड काया स्थित (त)न । हृमतीर्थोदकन (1 11) तन्म श्रीगणजाचार्यायामोद्विग्नाव प्रदत्तमिति जुममस्तु । (1 12) हसपुवत यातमाह्वय दिव्य भूमर्दाता याति लोक मुराणा । तप्त (1 13) कुम्भ प्रज्वलत्कल्प (पू) र्णं तस्या ह्ता पन्नन (न) (1 14) कालदत्त [] ॥ (1 15) लिखित मुन्य (1 16) र रतन

TRANSLATION

(L 1) Om On the twenty seventh day in the dark fortnight of (the month of) Vaisakha in the year 34

(L 2) Om Hail In the virtuous reign of the illustrious *Paramabhattarak* *Malarajadhiraja* Ganesavarman who is a repository of all prosperity his worthy

son the illustrious *Paramabhataraka Maharajaputra Pratapasimhadeva* who is endowed with all virtues and whose person is purified by the *Śruti and Smṛtis*, first visited the holy Badamtila and with devotion for Him made an offering of priceless jewels and other valuables to His altar which he distributed among His attendants, afterwards, on the occasion of the Kumbha came to the holy place of Kedara, observed there six days fast and while standing at the holy Kedarpundika, gave to Ganesacharya considering him to be a wise and worthy recipient, the village named Chidmarga to the extent of its boundaries the (former) residence of the Jumbas the plot of land which in extent is as much as one village, with (libation of) the water of Himasa to that for the sake of his own deliverance Thus, may there be prosperity.

(L 12) (Here follows one customary verse)

(L 13) (It has been written by the goldsmith Ratana)

NO 15 MOHDAYA GRANT OF GANESAVARMAN SASTRA 34

(Plate VIII, B)

This plate is said to have belonged to Jyotishi Chandramani and is now deposited in the Bhaur Singh Museum at Chamba where it is enlisted as B. 15. It measures 6½" high by 10" broad excluding the handle. The inscription on it is neatly engraved in big letters and consists of 11 lines in all, the last line running in the left margin.

The record is composed in Sanskrit throughout and has a few mistakes. It is dated in the year 34 plainly of the Sastra reckoning and corresponds to A.D. 1558. No other details of the date are specified.

The document refers itself to the reign of *Maharajaputraraja Ganesavarman* but registers a grant by his son and co-regent *Maharajaputra Pratapasimha* of the village Mohdaya in the Hobara *mandala* to a Brahman named Banu.

The Hobara *mandala* is the same as the present Hubar *pargana*. The list of villages at my disposal, however, does not show any village of the name of Mohdaya in that *pargana*.

The writer of the inscription was *Pandit Suranandasarinan*.

The grant was not totally exempt from rent as the donee, it is stated had to pay to the state four *drams* of paddy and the other customary dues every year.

TEXT

ॐ सवत ३ ॥ ॐ स्वन्ति श्रीचम्पकपुरवामीय (1 2) परमभट्टारक मह(हा) राजाधिराजश्री
महाराज (1 3) वमण सद्राज्य १२ होवारमण्डलमध्यत । मो ड या (1 4) नाम यम(म) १२ तन सीमा
दिमा[ग] । पञ्चमर्दिज १२ पार (1 5) रतर । नया । ठगेरगेभान । एताव मात्र । भूमि(व)ड ।
(1 6) श्रीमहाराजपुत्रपरमभट्टारक । प्रन(ना)पमिहदवन । आ (1 7) मनोद्वारणार्थ ३ । श्रीकृष्णायण

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The *darbār* rolls. B has many phrases either on the right or on the left.

१ Read आसीदा

हुंदव्या । श्री वसुन्तामन्न(वा)ह्वणा (1 8) यप्रदत्तम् ॥ वर्षप्रति द्रोणचतुष्टय धान्य राज दातव्यम् । (1 9)
जल्यद्देवसि(री)त्या दातव्यम् ॥ स्वदत्ता परदत्त(न्ता) वा । ब्रह्मवर्त्त (1 10) हरन्त य । पण्डित(पि) व
पसहन्नाणि । विण्ड(ठा)या जायत क्रमि ॥ (1 11) सन्पण्डितश्रीसुरानन्दशमणास्त्रि ॥

TRANSLATION

(L 1) Om The year 34 Om Hail !

In the virtuous reign of the illustrious *Paramabhattacharya Maharajadhiraja* Ganesavarman in residence at the splendid city of Champaka

(L 3) the illustrious *Paramabhattacharya Maharajajyotir* Pratapasimhadewa has donated the village named Mohdaya in the Hobara *parwana* to the Brahman, called Banu, as an offering to Lord Krishna for the sake of his own deliverance, the extent of the piece of land being bounded on the west by the landside and lying below the mound

(L 8) Four *dronas* of paddy should be given to the king every year The other (*dues*) should be paid according to the local custom

(L 9) (Here follows one customary verse)

(L 11) This has been written by the noble *Pandit* Suranandavarman

No 16 CHAMENU GRANT OF GANESAVARMAN

(Plate IX)

This plate was discovered in the possession of one Parohit Mansa It is an exceptionally large sheet of copper measuring 10 high by 16 $\frac{2}{3}$ " wide excluding the handle which is on the left and has a hole pierced in its centre The writing on it covers 15 lines in all, of which the last line runs along the left margin The appearance of the characters indicate that the present plate is a somewhat later copy of an old record

The language is Sanskrit intermixed with the Bhāṣha in the latter portion. The record bears no date

Its object is to register a land grant by King Ganesavarman to one *Pandit* Madho son of Bhano and grandson of Tribho belonging to the Atri *gotra* and the *Vijayameva talika* The donation comprised two parcels of land one the major piece was situated at or more probably consisted of the village of Chamenu while the other called Thakarota lay at the village of Birora Their boundaries are defined and are identifiable Thus Chamenu and Buora are the same as Chamenu and Baror respectively Lamji the boundary village in the west is known under that very name to this day All the three villages are included in the Gadyal *parwana* The river Samala and the rivulet Holu are also there and are identical with the present day Sal and Hol

TRANSLATION

The mark of pu an l a * n n p af lo s n n o
Th l * r fl ou a वास्तव्य[]

Read "Baptism"
 I have corrected it
 See below

of
 of
 see below

p 177
 p 77

[illegible]

being in good health, and in residence at the splendid city of Champaka, has bestowed a *sasana* (i.e. rent-free land) upon *Pandit* Madho, son of *Pandit* Bhano, (and) grandson of *Pandit* Tribho, belonging to the *Atri gotra* of the five fold *pravara*, and to the *Vajasaneya sakha*, at the village called Chamenu, with the due ceremony of libation of water

(L 10) The boundary limits hereof are (*as follows*) — On the east the river Samala forms the boundary, on the south the threshing floor marks the limit, on the west the boundary lies beneath the fig tree of (*the village*) Lamṇi, on the north the stream Hela marks the bound. Besides, the land called Thakarota below the watercourse and above the crown land of Birora (*has also been given*)

(L 12) (Here follow two customary verses)

(L 14) ¹ May there be prosperity and welfare!

(L 15) The illustrious Ganesavarman's sign manual

No 17 PUNILA PRENGULA GRANT OF GANESAVARMAN

(Plate X)

This plate is said to have been owned by Chandidas and Shirdas. It is broken into two. A triangular bit is broken off from the upper right corner of the left hand side piece. The two pieces have now been clasped together into one whole. It measures 8" high by 17½" wide including the handle. It has, all told, 18 lines of inscription, of which line 12 appears in the right margin, line 13 runs inversely along the top margin, lines 14-15 occur in the left margin and lines 16-18 are very short ones and are engraved on the handle.

The language is Sanskrit throughout though the composition is not altogether faultless. The record is not dated but refers itself to Ganesavarman's reign.

Its object is to register two land gifts to a Brahman called Bini of the Gautama *gotra*. The donor of one grant is king Ganesavarman himself, while the other gift was given by queen Apūrvadevi with the king's approval. The former grant consisted of two villages named Punila and Prengula, and the latter comprised a field called Dhohi at the village of Huneri. The recipient of the queen's gift is not specifically mentioned, but presumably he is the same Brahman Bini.

The writer and the engraver of the inscription were *Pandit* Surinanda and the goldsmith Arjuni respectively.

All the places mentioned in the inscription are included in the *Bhariya pargana*. Punila and Prengula are identical with Pandla and Prayungal respectively, while Kamathi is the same as Biduna. Huneri cannot be identified.

¹ The reading of the text here is not very certain and I mean no allusion.

² The last six or seven lines of the text have been left unadorned, hence the sense of the portion is not clear. 12 D of A-9

(L 10) Furthermore, the queen Apurvadevi has, with the illustrious great king's approval, granted an auspicious piece of land called Dhohi, measuring twenty four *prasthas* of seed corn, at the village named Huneri (*May there be*) bliss!

(L 12) (Here follow two customary verses)

(L 15) (*This*) has been written by the noble and illustrious *Pandit* Surānandaśarman, (*and*) engraved by the goldsmith Arjani

NO 18 GANGUYA GRANT OF GANESAVARMAN

(Plate XI. A)

The owner of this plate was one Kolias' Atrā. It measures 6½" high by 9½" wide. Its handle is partly cut off. It contains 12 lines of writing in all, of which line 11 runs inversely in the top margin, while line 12 appears in the left margin.

The language is Sanskrit. The record is not dated, but it refers itself to Ganesavarman's reign. It records the gift of a field by the king himself to a Brahman named Rama at the village of Ganguya.

The inscription was written by *Pandit* Surananda and engraved by the goldsmith Arjani.

The village of Ganguya is identical with the modern Gugamh. As the inscription indicates, there are, in fact, two villages of the same name. They are now called *Gugamh Uprala* and *Gugamh Jhukla*, i.e. the Upper Gugamh and Lower Gugamh. They are included in the *Sach prigana* of the Chamba *wazarat*. The *rajamarga* or the main road mentioned in the inscription possibly refers to the old Khajur road while the *Sachediya* stream is now called *Sached*.

TEXT

ॐ स्वस्ति । श्रीनम्पकपुरवामीय ।^१ परमभ । (1 2) उदारक । महाराजाधिराज । श्रीमदगणेश (1 3) वमदवसद्राध्य ।^२ गाङ्गयानामद्याय । अत्र (1 4) सीमाविभाग[*] । राजमागावधोम(मा)-
ग राज[*](कूँर)- (1 5) [गु]प्रयभूमरधोमग च वक्षिणिदिशि ॥ द्वितीयग (1 6) *यद्रामस्य गावाटोपरि
उत्तरस्या दिशि । मात्वे- (1 7) डिया[हडो]परि । एतावन्म(न्म)वूमिखण्ड(ण्ट) । श्रीमहारा- 8)
ज्ञा गणसवर्मा । स्वक । (की)यवशोद्धरणर्थ । आ (1 9) त्मोद्धरणार्थञ्च । श्रीरामनामदाज्ञाय प्रदत्त-

^१ The term *Kolias* means one having from Kulu. It is however a Brahmanical caste name. All the *prigana*s of the Lakshmi Narāyaṇa temple at Chamba are said to be *Kolias* Brahmins.

^२ The *devāḥ* here as well as in several cases below serves the purpose of a hyphen.

^३ The *ana-vata* here is superfluous. read गाङ्गया

^४ The reading of the syllable is not certain. Its formation is rather peculiar. It appears to be *k* with the signs of two medial vowels, and *a* attached to it. Perhaps we have to read कदार. Anyway the sense of the word कदारगुप्रय remain obscure though obviously it is the proper name. Lower margin of the field referred to.

^५ There is a space sufficient for one letter left blank before य. The word द्वितीय suggests that another village of the same name of गाङ्गया is meant. We may therefore supply द्वा in the blank space and read द्वितीय गा[ङ्गया] यज्ञास्य

^६ Read श्रीमहाराजन

मिति (1 10) पण्डितश्रीसरत्नलालखि ॥ युवणकार । आरजानिनाल[ख(खि)] (1 11) स्वदत्ता परदत्त वा
 सावृत्त हराय । पण्डितवप- (1 12) सहस्राणि विंशत्य आयत कृमि ॥¹

TRANSLATION

(L 1) Om Hail ' In the virtuous reign of the illustrious *P^r M^r* Ganesavarmadeva, residing near the splendid city of Champaka, the illustrious great king Ganesavarman has for the sake of his family's deliverance and for the sake of his own deliverance, granted a piece of land at the village called Ganguya to the celebrated Brahman named Rama. The demarcation of the boundaries hereof is (as follows) — (The donated land lies) below the main road and below the king's land (called) Karamitaya in the south (it lies) above the cattle track of the second village of Ganguya (and) in the north over the Samchediya (stream)

(L 10) (This) has been written by the illustrious *Pandit* Surananda (and) engraved by the goldsmith Ārajan

(L 11) (Here follows one customary verse)

No 19 CHALAHDI PLATE OF GANESAVARMAN

(Plate XI, B)

This plate was in the possession of a Brahman named Haribhaji of the village of Chalahdi in the Raipur *pargana* of the Bhatti *wazarat*. It measures 7½" high by 13½" wide including the handle on the left. It has 9 lines of inscription, the last line appearing in the left margin.

The language is partly incorrect Sanskrit and partly Chambyali. The inscription is not dated. It registers the gift of a piece of land at the village of Chilyadi by king Ganesavarmman to a Brahman called Dja.

Chilyadi is identical with Chalahdi, the provenance of the plate Chaphudu and Ladha, the boundary villages are the same as Chhapru and Lahda respectively. All the villages are included in the Raipur *pargana* of the Bhatti *wazarat*. Lathloga cannot be identified.

TEXT

ॐ श्रीगणेश(जा)।यत् नम[१] । ऊ ॥ श्रीवम्पकपुरवाम ॥ परमभट्टा—(1 2) रक परमगुरु परम
 पोरपोत्तम परमेश्वर महाराजधिरज(1 3) राज्यराजेश्वर श्रीगणेशवर्मादेव स्वहस्त । ब्राह्मणदिल (4)
 माम् । चिल्याडिनामग्राम । आसनविष्णुपूज्यै हस्तोदक(1 5) दत्त । अयं सीमाविभाग । नैदित वतपिब ।
 तथा च । दत्त गी र (1 6) नाला द्वार । नया लठलोग । चफुडु कोरि । तथा लाडे (1 7) नालि खार । एषि
 शासनसीमाप्रमाण ॥ पालणा (1 8) त परम धम । पालणान परम नप । पालणात परम स्वार्ण । (1 9)
 गरियसन पालक ॥

¹ For the corrected reading of this verse see below p. 178

A—GANGUYA GRANT OF GANESAVARMAN

10
 1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥

SCALE ABOUT THREE FOURTHS

B—CHALAHDI PLATE OF GANESAVARMAN

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

SCALE ONE HALF

CORRECTED READING OF SANSKRIT PORTION

ॐ श्रीगणेशाय नमः । ॐ । श्रीचम्पकपुरवासिन्-परममहेश्वरः । (1 2) एक परमगुरु-परमपुरुषोत्तम
परमेश्वर महाराजाधिराजः । (1 3) राजराजेश्वर-श्रीगणेशवन्दन स्वहस्तन द्राष्टव्याय दत्तः । (1 4) नाम्न
चिन्ताडिनासग्रामे शासन विष्णुधिरथ हस्तोदकन । (1 5) दत्तवान् । अथ सीमाविभाग

TRANSLATION

(L 1) Om Obeisance to the illustrious Ganesa' Om The illustrious supreme lord of kings P M P Ganesavarmadeva, in residence at the splendid city of Champaka, who is highly venerable and who is pre eminent among men, has himself given (*a piece of land at*) the village named Chulyadi as a *hastodaka* grant to a Brahman named Dile, out of devotion to Vishnu

(I 5) The definition of boundaries -Behind the public thoroughfare, inwards from the Daumri brook, within Lathaloga and Chaphudu, and inwards from the brooklet of Ladha This is the extent of the granted land

(L 7) (Here follows one customary verse)

No 20 CHAMBA PLATE OF PRATAPASIMHA . SASTRA 51

(Plate XII. A)

This plate was in the possession of *Pandit* Mohan Lal, the Rajaguru, of Chamba. It is slightly damaged in the upper right corner, where one letter is lost. It has no handle. It measures 7½" high by 10½" broad. It has a seal in its top left corner, containing the name of the king in Nagari characters. The inscription on it covers, all told, 22 lines of which lines 13 14 appear in the left margin and lines 15 18 run inversely in the top margin, while lines 19 22 are in reality no lines as they contain only nine syllables engraved beside and below the seal for want of space.

The language is partly Sanskrit and partly Chambyah. The Sanskrit portion does not show many mistakes.

The inscription is dated in the Sastra year 51, but further details of the date have not been given. In line 2 a word is doubtfully read as *chaitra* but it is so out of place there that it can hardly be taken as referring to the month of Chaitra. The writer of the inscription had intended to state the corresponding Vikrama year, but he has not done so completely. He has written the first two digits as 16 and after that he has put only two dots, indicating thereby that two more digits were to follow. It is however not clear as to why he has left two blanks to be filled. The corresponding Vikrama year according to calculation, was 1632 equal to A.D. 1875.

The object of the inscription is to record a gift of 2 *julos* of land at Thakurula by king Pratapsimha to Ramapatisarman of the Bharadvaja *gotra* by way of

the *last* which shows that Ramapati was ordained *Rajaguru*. This Ramapati was the son of a number of later inscriptions was a son of Surananda who was the son of some of Ganesavarman's charters.

The *du* evidently refers to a land measure but the exact measurement is not clear.

The *Thukrala* which the granted land lay is identical with *Thukrala* of the *Blatti vaza* at In line 8 the inscription has *Thakur* but in line 11 the land granted was *Thakur* proper. *Thakur* was also formerly the headquarters of a *pargana* of the *Thakur*.

The inscription gives the king's name as *Pratapasiṃhabrahman* which may be the same as *Pratapasiṃhavarman*. These alternative spellings will be found so in the records as well.

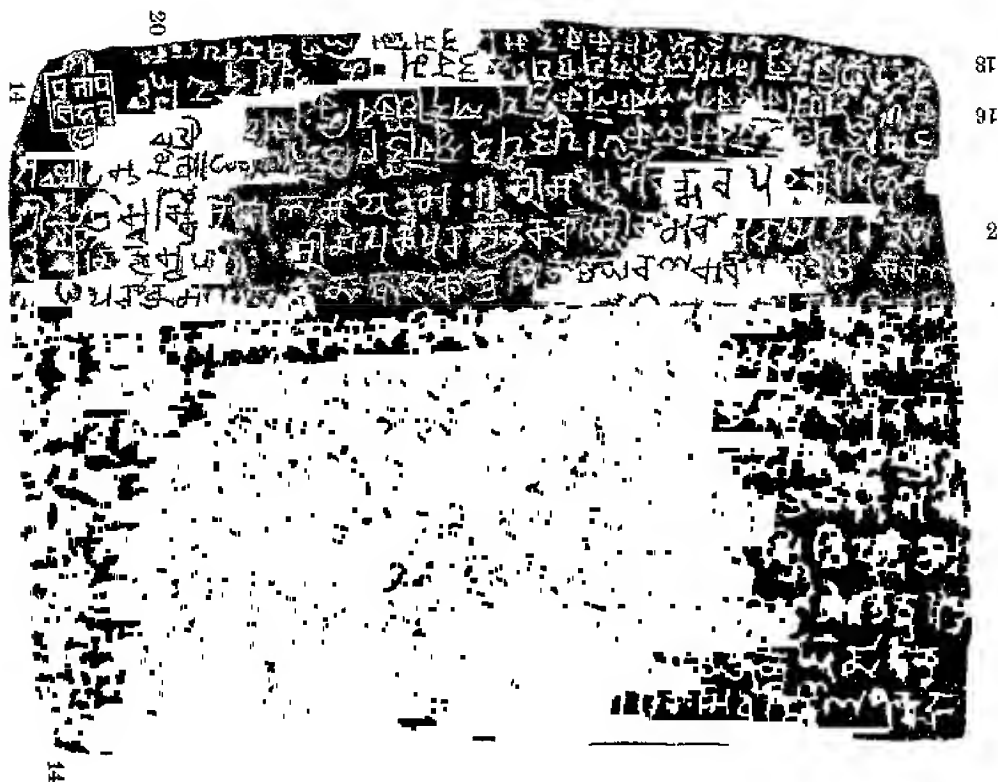
The name of the record was one *Pratapa Ramanu*.

TEXT

Seal { श्री-
प्रताप-
सिंह-
राज

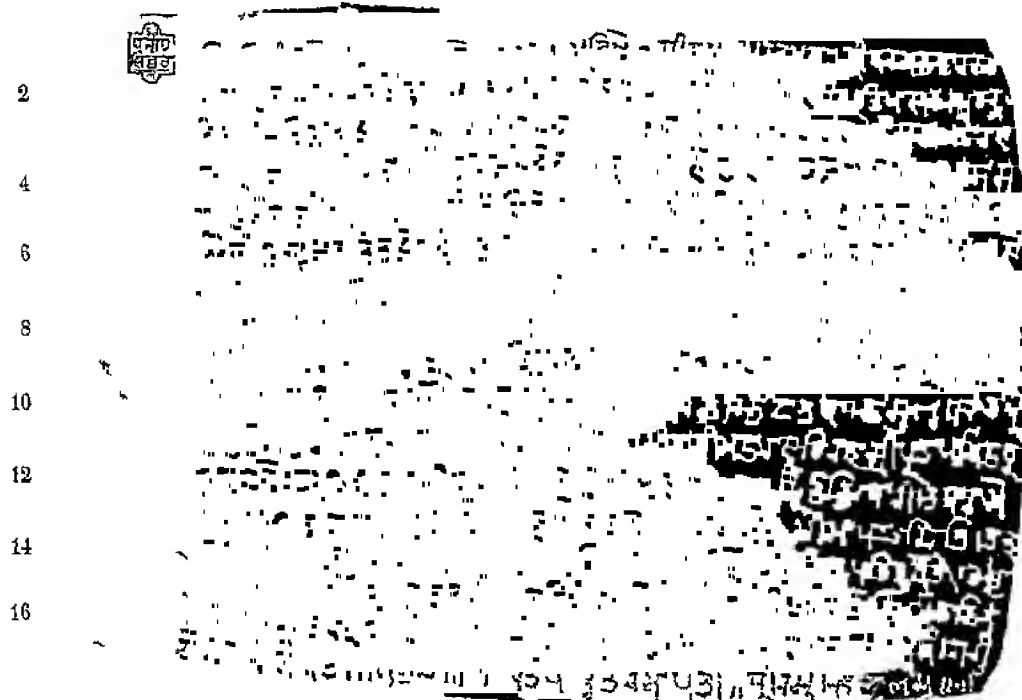
२० स्ति श्रीगणेशाय नमः ॥ श्रीशास्त्रसूक्तसर ५१ श्रीविक्रमा] (12) दित्यस्त १६ श्रीचम्पकपुर
छोकर [च] [य] श्रीरामरामरामपर (रा) क्रम- (13) परक्रमणदक्ष-दक्षजाकान्तनितातचरणशरणकृतात (न)
करण () रणविशारद शारदहिमकरानुकारियश प्रपूरितदि (15) गतर परमभट्टारकश्री
महागजाधिराजश्रीमत्प्रतापसिंह (16) ब्रह्मदेव [*] कुमली ॥ अत्र श्रीरामचन्द्र (दे) प्रीतय । भारद्वाजगोत्रम-
(17) भताय । श्रीरामपतिशमण ब्राह्मणाय गुरुदक्षिणा ठकु[रा] (18) लामडलमध्यत । भूमिजिलोद्वय
सपदत्त । नदनन मस (19) ताननाचद्रस्यमडल प्रमग्दलब्रह्माण्डस्थितिपयत-मु (120) पभु(भो)
जनीय । योत्रापहर्ता स दण्डयो वध्यो नरकपाती स्यात् ॥ तत्र ॥ भू (121) मिजिलो २ दुड ठक(कु)
राल मध्य । जिलो १ एक कुडव दा नद (122) लि नमत । जिलो १ एक । कुडव मध्य भूमिवीज द्रोण ७
उडुर (123) ड दी अब २ प । रमपति की बिती भती दी गु[रु] (124) दक्षिणा ज कोड इस हर स गाड
ब्राह्मण मारदृष्ट्या (125) होए । ज पडत २ वश दा कोड । पुत्र पोत्र अग होए तिह्व ताणा ॥
(126) माधारी य ध[म] सनुनराणा कल काल् पालनीयो भवद्वि । सब- (127) नतान् भाविन
भूमिपालान भूयो भूयो [य] चत रम[च] [*] अधद्वि (128) य जमनि दश जमानि गूकर
कुसी ज[म] सह[च] मि भ[मि] दानापहर्क १२ (129) लिपि (120) त व राम (121)
पु (122) हस्त

A—CHAMBA PLATE OF PRATAPASIMHA SASTRA 51



SCALE TWO TH RDS

B—LAKSEMI NARAYANA TEMPLE PLATE OF PRATAPASIMHA SASTRA 51



SCALE ONE HALF

TRANSLATION

Seal The illustrious Pratapasimhabrahman

(L 1) Om Hail Obeisance to the illustrious Ganeśa ' In the glorious Sastra year 51, (*corresponding to the year*) 16 of the illustrious Vikramaditya .

(L 2) The illustrious P.M Pratapasimhabrahmadeva, who adds lustre to the splendid city of Champaka , who in prowess is equal to Rama Parasurama and Balarama who is expert in assailing his enemies , who has his heart entirely devoted to worshipping Śiva , who is proficient in warfare , who has all the quarters filled with the flow of his glory resembling (*in purity and brilliance*) the autumnal moon , being in good health (*issues this charter*)

(L 6) Here, out of devotion to the illustrious Ramachandra, two *gulos* of land in the Thakhurula *mandala* have been given as *gurudakshina* to the esteemed Brahman Ramapatisarman, born of the Bharadvaja *gotra* This he as well as his children may enjoy as long as the moon, the sun, the polar star and the universe endure Whosoever will encroach upon it is to be fined and punished and may descend into hell

(L 10) (*The details*) thereof Two 2 *gulos* of land at Thakhurula—one 1 *gulo* of Kudagha including Naddhak and (*the other*) one 1 *gulo* in Ludagha—, the land of Dahuraga measuring 7 *dronas* of seed corn and two mango trees, have been granted to *Pandit* Ramapati as *gurudakshina* in Bhat. He who misappropriates it will be guilty of the sin of killing cows and Brahmanas The *Pandit's* descendants are to enjoy (*this grant*)

(L 16) (Here follow two customary stanzas)

(L 19) (*This has*) been scribed by *Pandit* Ramanu's hand

No 21 LAKSHMI NARAYANA TEMPLE PLATE OF PRATAPASIMHA,

SASTRA 51

(Plate XII, B)

This plate belongs to the temple of Lakṣmī Narayana at Chamba and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 17. It measures 9½" high by 14½" broad. It has a seal embossed in the top left corner, with a Nagari legend containing the king's name. The inscription consists of 17 lines of writing.

The language is partly incorrect Sanskrit and partly Chambyāli. The record is dated in the Sastra year 51, the 1st day of Magha, the hibernal solstice or *Malara samkrānti*. Since the week day is not mentioned, the date cannot be verified. As it is it corresponds to Thursday, 29th December A.D. 1575.

The charter records the grant of a village called Thahnana by king Pratāpasimha to the temple. The boundaries of the donated land are well defined. The inscription informs us that the land granted by this charter formerly belonged to one Bhata. Some portions of the land of that village had previously been given to some other persons. They are stated to have been excluded from the present donation. It is not known how the grant ultimately became the property of the temple.

The donated village is identical with Thanena in the Bhariya parganā of the Chaurānā. Among the other places mentioned in the inscription, Bhina, Tadā and Ohl are to be identified with Bharimham, Tadagram and Ohl in the Bhariya parganā.

TEXT

Seal { श्री-
प्रताप-
सिधव-
म

ॐ नमोऽस्तु श्रीगणेशाय नमः ॥ सवत् (१) ५१ माघ प्रविष्टे १ श्रीचणकपुरवस्तव्य (वास्तव्य) । श्रीपरम-
भट्टारक ॥ (1 2) परमगुरु । परमपुरुषोत्तम ॥ परमवैष्णव ॥ राजकृषि । परमोद्धार (दा)र ॥
द्विजादिप्रतिपालक । स्वधर्म (1 3) निष्कुर ॥ प्रतिष्ठावन (वत्) । सर्वज्ञ । सर्वदादयालु ॥ सर्वदाजित (ज) ।
महाराजगणेश्वर ॥ महाराज- (1 4) धिराज श्री श्री श्रीप्रतापसिंह ब्रह्मदेवेन ॥ अत्र सजु ॥ जेउ जोग ।
यक्ष्ण नाम ग्राम ॥ शासन- (1 5) ग हस्तोदक दिन ॥ मकरसंक्रातिदिने ॥ अत्र सीमा ॥ जे भिरिहरी छडी
हेठ तय भेडी हेठ (1 6) घोडी २ अमन । तेत हेठ । होर तद्वय री दिग ॥ तल अस ॥ तेस नाल जदर
सीमा ॥ होर ॥ (1 7) रणधीरे रे [ध] रे । ओहरी कुह्ल जिह लड दिति तिहा । जेउ जोग दिया केणी
होर । जे र- (1 8) गधीरे भट्ट । यक्ष्ण खाया स सीमा प्रमाण । जउ जोग दित । अथ जे यक्ष्णे मझ ।
भूमि । (1 9) शुकी से लिखि । कुनु ३ पाड कोह्ल कुनु १ ओलड । ए रणधीरे रे घेओत्रे दितो-
र । (1 10) असन । कुनु १ एक कजव भ्यगणी । कुनु १ एक ए भट तया । काशुण । एउ प्रो-
(1 11) हिते रे दिनोरे । कुनु २ दुड महेशेरे । होर । ए सीमा श्रीमहाराजाधिराज श्रीप्रताप-
सिंह- (1 12) हवचने भन्वाणी । भवानीदासे । तथा भ्यग्याणी अजाए । तथा मुठेते भिखारी । तथा
गम । (1 13) कमन्वाणी । तथा यक्ष्ण काह्लोरी जवाणम । तथा गोभुज ममत् सीमा पाड दिति । तथा
(1 14) उदकवुलीमागुड । शासनहि सधदत्त ॥ अस्मिन्वश सुविस्तीर्णे । य कश्चिन्नृपतिर्भवेत् । तस्या- (1 15)
ह हस्तलग्नोऽस्मि । शासन म (मा) व्यतिक्रमत ॥ न विष विषमित्याह । ब्रह्मास्व विषमुच्यते । विषमेकाकिन
(1 16) हति । ब्रह्मस्व पुत्रपौत्रक ॥ पालनात्परमोद्यम पलनात्परम यश । पालनात्परम स्वर्ग । गरी-
(1 17) यस्तेन पालयेत् ॥ शुभच ॥ लिखित पठिते रमापती ॥ श्रीगुरु । कन्याणो [गुरु] ॥ ॥

TRANSLATION

Seal The illustrious Pratapasimhavarman

(L 1) Om Hail! Obeisance to the illustrious Ganesa! In the year 51, on the 1st of Magha, the illustrious P M Pratapasimhabrahmadeva, in residence at the

1. For the corrected reading of this verse see below p. 177

2. See below p. 177

3. For the corrected reading of this verse see below, p. 177

splendid city of Champaka who is highly venerable who is pre eminent among men who is a devout worsh per of Vishnu who is a saintly king who is exceedingly generous a protector of *duggas* and others rigid in (*observing*) his own duties, distinguished omniscient always compassionate ever victorious over his adversaries the lord of kings and great kings, has, on the *Mahara-sankranti* day, donated the village called Thahnana as a *hastodaka* grant to Sanju Jev The boundaries hercof Below the two rocks lying at the foot of the incline of Bhura and under Bhetha, further the boundary lies inwards from the brook flowing in the direction of Tadagra Moreover, Jen should be allowed to use the watercourse of Ohla in the same manner as was used by Ranadhura And Thahnana has been given to Jev with the same extent of boundaries as was enjoyed by the *Bhata* Ranadhura

(L 8) Now the land which is excluded from Thahnana is recorded The three 3 *kunns* of irrigable and 1 *kunv* of unirrigable land which had been given to the daughter's son of Ranadhura one 1 *vinu* of Bhyagenu Kesava (and) 1 one *kunv* of Bhata and Kasanu which had been given to the *Purohita* (and) two 2 *kunns* of Mahesa

(L 11) The extent of boundaries as described above was defined by the order of the illustrious *Moharajadhura* Pratapasimhabrahman in the presence of Dhamvani Bhavanidasa, Bhyagyenu Aja Mudranta Bhikhari and Kamalvani Rama as well as of the wife and son of Kahno of Thahnana

(L 13) The grant was made with the proper ceremony of libation of water

(L 14) (Here follow three customary verses)

(L 17) And (*may there be*) prosperity' (*Thus*) has been written by *Pandit* Ramapati May there be blessings! May there be welfare!

NO 22 LAKSHMINARAYANA TEMPLE PLATE OF PRATAPASIMHA SASTRA 51 (DUPLICATE)

This plate belongs to the temple of Lakshmi Narayana at Chamba and is at present kept in the Bhuri Singh Museum there its catalogue number being B, 18 It is a very well preserved sheet of copper measuring 10 high by 12' wide excluding the handle to its left The handle has a hole pierced in its centre The top centre of the plate bears a seal with a Nagari legend containing the king's name The inscription consists of 16 lines

The language is partly incorrect Sanskrit and partly Chambydi The style of composition in the preamble is ornate, though that part is full of mistakes

As regards the contents of the record, it is virtually a copy of the foregoing charter The date, the donee the donated village and many of the other details are exactly the same here as they are found in the previous plate with one main difference, namely the present record does not exclude some pieces of land belonging to certain other owners as the preceding document specifies It appears that

illustrious *Maharaja* Ganesavarman son of the illustrious *Maharaja* Anandavarman—the illustrious Pratapasimhavarman who is highly venerable who is pre eminent among men, who is a great patron of Brahmanas who is devoted to worshipping divinities, honouring *dinjas* and respecting his elders who is a protector of the submissive and the distressed who in truthfulness is a Harischandra, in prowess a Bhima among archers an Arjuna in generosity Karna, in conduct a Ramachandra (and) in the exuberance of intellect a Vidura who is a very kin-man full of compassion towards his well wishers, who would in chasusement behead his foes with the sword who is (truly) a lord of great kings through conserving the eighteen elements (of his kingship) who is an ornament to the house of Mushana who is proficient in raising his family to glory—has, out of devotion to the illustrious Lord Vishnu given (the village of) Thanana as a rent free grant to the Brahman Jau

(L 8) The demarcation of the boundaries is recorded In the east the boundary extends as far as the river (*Raw*) in the south the brook forms the boundary in the west the limit is below the precipitous slope (and) in the north the steep precipice marks the limit Further the king has granted to Jau one third share of the water from the Ohli watercourse at Thahnana

(L 11) The king has donated to Jau the (village of) Thahnana to the same extent of boundaries as was enjoyed by Bhata Ranadhara The descendants of the illustrious king Pratapasimhavarman are to protect (this gift) and those of the Brahman Jau are to enjoy it This is the donation of the illustrious king Pratapasimhavarman, but this pious gift of the king should be protected by all

(L 14) (Here follows one customary verse)

(L 15) (This) has been dictated by the king's minister Bhavanidasa, son of Bamka and written by *Pandit* Ramapati son of *Pandit* Sarottama May there be welfare and prosperity !

NO 23 CHAMBA PLATE OF PRATAPASIMHAS TIME VS 1636

(Plate XIII)

This plate¹ was in the possession of the *Rajaguru Pandit* Mohan Lal, at Chamba Although it is slightly damaged and shows a few rents in different places the inscription on it is almost intact It measures 11½ high by 14½ wide, and has no handle In its upper left corner it bears a seal with a Nagari legend containing the king's name The inscription on it covers all told 43 lines of which lines 31-34 appear in the left margin, lines 35-38 run inversely in the top margin lines 39-41 likewise appear in the top margin but to the left of the seal, and lines 42-43, in slightly bigger letters, over lines 39-41 There is hardly any space left blank on the plate Its inscribed side looks crammed with writing, especially because the letters are comparatively small in size

The language of the record is partly Sanskrit and partly Chambaiah and the composition is faulty particularly in the *bhāṣa* portion where the text is in some places quite unintelligible

¹ No 28 of APR 18 AC 1903 04 p 8

of the usual length for a Chamba copper plate and its contents. Although it is essentially a charter registering a land grant yet it contains some transactions of a different nature, which are of much importance. It is however to be regretted that owing to the small size of the plate the true import so far as those transactions are concerned

is lost. After the usual obsequance to Ganesa, with the date which is said to correspond to Vikrama Samvat 1636 on the *Ananta chaturdasi* fourth of the month of Bhadrpada. Since the week day is not stated it cannot be verified. As it is, it corresponds to Friday 4th of the month.

Following the usual preamble from where we gather that the ruler of Chamba Pratapasimha son of Ganesavarman and Sahiladevi. It is stated that Balabhadradevi as then apparent to Pratapasimha, conferred a grant on Pandit Surmandas son Ramapati. Balabhadradevi is called in the present inscription as *mahogayajara*. As we know from his own inscription he was a son of Vrabhadradevi and a grandson of Pratapasimha.

It appears from the foregoing statement that Balabhadradevi was the grantor but in reality as is made clear in the subsequent part of the grant, his name has been associated with some donations previously made by his grandfather and great grandfather. Thus it is stated that a village named Bhuda in the Saho *pargana* had been granted by Ganesavarman. The donee's name is not mentioned, but he must have been Ramapati's father Suramanda. Then Pratapasimha is stated to have donated two villages on two different occasions as *gurudakshina* obviously to his guru Ramapati: one named Ocha in the Bhatia *pargana* and the other named Panthali in the Pihura *pargana*. The occasion of this last *dakshina* was the *Ananta chaturdasi vrata* evidently the very day which is mentioned in the date in the beginning of the record. The object of the present charter is thus to register the grant made on the *Ananta chaturdasi* day as well as the two grants previously made to one and the same donee.

Then follows a description of the boundaries of each village, which is given in great detail. In the course of the description of Ocha, there is a mention of the King's two ministers having deprived the rightful owner of that village and having on that account been fined and dismissed by the King. The case was tried and decided by the King while Balabhadra had to do a lot of service in that connection by way of personally going and reinstating the Pandit in his former position. It is chiefly in connection with the narrative of this case that the text is extremely perplexing.

In line 32 there is to all appearance reference to the capture or occupation of Bhatia and Pihura but the full significance of this is not clear.

Chamba 1938

*The original is now in the possession of the Government of Chamba. The original is the father of Pandit the present of the original is the present of the same family, or the original of the same family.

Seal The illustrious Pratapasimhabrahman

(L 1) On Haul : Obeisance to the illustrious Ganesa ! In the glorious Sastra year 55 (*corresponding to the year*) 1638 of the illustrious Vikramaditya, on the *Ananta chaturdashi* (14th day) in the bright fortnight of the month of Bhadra pada,

(L 2) the illustrious Balabhadradeva, the grand heir apparent (*mahayuvaraja*) of the illustrious P M Pratapasimhabrahmadeva who is in residence at the splendid city of Chimpaka (*and*) who is a son of the illustrious *Paramabhottaraka* Ganesavarman (*who was*) pre eminent among men, adorable as a supreme deity, endowed with all virtues (*and*) a worshipper of gods, Brahmanas and guests, who¹ in prowess is equal to Rama, Parasurama and Balarama, who is expert in vanquishing his foes, who has his heart intensely devoted to the feet of Siva, who is an experienced warrior, who has all the quarters filled with the affluence of his glory resembling the autumnal moon who is a gem in the dynasty of Mushana, who is the very forehead mark of the noble family of Sahibadeva (*i.e.*, Sahills deva), (*and*) who is a very moon (*sprung*) from the milky ocean (*in the form*) of the womb of the illustrious great queen Sahibadevi bestows (*this*) wonderful charter of land grant, adorned by his own lotus like hand upon the son² of the illustrious foremost *Bhattacharya* Sur unanda of the Gauda country, who³ is pure in respect of (*all*) the three families,⁴ who (*regularly*) observes the *tri sandhya*⁵ rites, (*and*) who is (*ever*) intent upon (*performing*) his sixfold⁶ duty

(L 7) The grant consists of three villages from different *parganas*—three extensive lands including all that is attached to them, namely vegetation, water with the right to letting it flow in or out houses, kitchen gardens, trees, groves, shelters and the like

(L 8) First, the village named Bhuda, to the extent of all its boundaries in the Saho *pargana* was granted by Ganesavarman (*Then*) the village called Ocha, to the extent of its boundaries, in the Bathari *pargana*, was donated as *guru dakshina* by the illustrious Pratapasimhabharman (*Lastly*) the village known as Panathala, in the Pihura *pargana*, an additional *dakshina* consisting of land, given as *dakshina* on the

This and the subsequent of this again pertain to Pratapasimha

¹ His name is Ramapala which occurs below in lines 10-11

This refers to the dance

² This alludes to the family connection one from the side of one's father and mother and wife. Thus the term *tri dala* means applicable to one whose father, son of pure descent, mother comes of a noble family and wife likewise of high birth

³ Namely morning, middle, and evening prayers

⁴ The six essential incumbent upon a Brahman are learning teaching performing sacrifices or fires, making others perform sacrifices giving charities and accepting of gifts

the sacred libation of the *Ananta Chaturda vrata* as well as of the uninter-
rupted *Pratapa* (the) now was conferred by the illustrious Pratapasimhavarman
of the illustrious Pratapati with (the proper ceremony of) libation of water

The gift (of) may be enjoyed by him (Ratapati) as well as by his
sons and grandsons, the sun the polar star and the universe endure
the much hercapom, deserves to be punished (and) put to death,
and the king into his. All the aforementioned¹ servants of the king, should
the (the) (the) This (gift) is to be enjoyed by (the donee's) sons and sons
the (the) it is not to be seized, not to be confiscated, not to be disputed,
(the) the (the) whatsoever should be caused (the) By the authority of the
the (the) united by us, he (the donee) may dwell (or) cause (others) to dwell
(the) (and) may enjoy (or) let (others) enjoy (it)—he may do whatever he
the (the) should offer any obstruction

(L) 19) The boundaries. The eastern boundary of Bhuda is marked
by the river of Agharu, the stream being included in Bhuda. There also runs a
stream above Agharu. Should the donee so require, he is allowed at any
time to conduct that water also to Bhuda. On the south the boundary is formed by
the course of Bhuda, the land called Kumudh, lying below and above the
channel and extending as far as the *chil* grove being included in Bhuda. On the
west the boundary line runs below the road to Smidh, inwards from the *baduh* grove,
below the large pit in the brook under the *chil* grove, also below the path leading to
the water course, the water mill above the river (*Sat*) being included in Bhuda. On
the north the boundary lies above the river Sala (*i.e.* Sal), the flat ground of the
river bank being included in Bhuda, below the precipice rising above the houses of
Salurn as well as below the stone steps in the land called Sidha, beyond the brooklet
of Kartha, inwards from the Nirogi rock beyond the old Salilu road above the wet
land, all the land as far as that road being included in Bhuda. Having defined
Bhuda with this much extent, the illustrious Ganesa (*i.e.*, King Ganesavarman)
gave it to the *Pandit*.

(L 19) Now the details also of the land given as *guru dakshina*⁴. One *lahadi*
of partly wet and partly dry land at Bhuhur, one *lahadi* of wet land at Bhukria,
the lands called Hathudi, Chauri and Ohli at Mangala, three *kurus* of wet land

It may be observed that the present charter makes no mention of any officer. However the use prior from
which the passage is quoted is a scope for the insertion of others. See above, p. 65 n. 7.

¹ This reference to the royal donor, the emperor, is obviously repeated here and not special.

² The *gana* from here is in the *blada* extremely faulty and is a plausibility. Hence the transla-
tion given from the original is the found to be more of an attempt at an explanation than a literal rendering.

³ The *gana* has a high *gana* and the *gana* too much of the nation to order so much sense out of it
as we have done. The expression is a later addition. Before the fact it is known the inscription is after ment on
the *Gana* and the gift of Bh. It is stated (to line 3) Pratapa's gift of Ocha is *gana* *dakshina* we might ex-
plain this as an order to the king and the gift. The *gana* is a word which is equated with *gana* *dakshina* in
reality means rank of *gana* and the expression *gana* *dakshina* in the given context would not or denote the king also.

And possibly this is a passing reference to Ganesavarman's
for Pratapa's and not from a other inscription (above).

on the Ravi, including the land called Kahola—all these lands were given by Pratapasimha, on the occasion of the *Ekadasi vatsajana* to Pandit Bhabho. The ministers took Ocha to themselves and enjoyed it for three years. They took the *vestrils* property of Titi consisting of 13 gold *mohurs*, moveable articles, grain, cattle, six plots of *ghodi* land and 7 gold *mohurs* in cash. The king tried the case and delivered judgment. The illustrious Balabhadra himself went and brought the Pandit and brought the Pandit's wife from Balam. Both the ministers were dismissed. The village and land, which had been misappropriated by the two ministers, were granted by the illustrious king Pratapasimha and the illustrious Balabhadra to the Pandit as a *hastodala* grant on the occasion of the *Ananta chaturdasi vatsajana*. Should in future any descendants of Ravidasa, Chamdi and Bamka prefer claim to the said property, then the ministers' claim will be deemed false. My descendants the scions of the Solar race, should in future preserve this pious gift of mine. The ministers were fined three hundred gold *mohurs*, and that sum was given to the Pandit's Ramnu, Sama and Katana. If the Pandit be assessed any amount on account of his land, then the king's judgment will prove false. These *mohurs* realised from the fine are to go to the king. The value of the Pandit's grain was estimated at 18 eighteen thousand copper *tankas*. The village and the land were enjoyed without being granted. All my descendants should protect this gift of mine for the Pandit's progeny. Out of the amount of the fine, twenty five *mohurs* are to be given to the Pandit and the rest is to go to the king.

(L 29) Balabhadra gave the house the hospice of Ukarada, including the four wells and the road and one *lunu* of land in Chosen, on the occasion of the *tulapurusha* ceremony. One *lahadi* of land to each. One *lahadi* at Muhila was given by Virabhana (Virabhana). One *lunu* of land at Bhimaha, one *lunu* at Muhradi, two *jilas* at Thakurahla, including Lughana and Dhali, in Dohurada, were granted when he took Bhata. When he took Pilua, he gave Panathala as *guru-dakshina*.

(L 32) The illustrious Pratapasimha donated the village named Ocha on the occasion of the consecration of the temple of Badamranyana. Its boundaries are on the east it includes the whole of the watershed below the shrine of the Naga Badhara, on the south it includes the pasture land on both the sides of the Totthala brook, inwards from Dhanadi, the grazing ground being within Ocha, the boundary of the land including the mound of Kulodi as far as the Dumbi road, below the land of Kebhana, including all the land in front of the pool of water which is beyond the former border of the land of Ocha above Sumdi as far as the mound of Kulodi, and the near bank of the Tyalalu brook, inwards from the large parapet, inwards from the stream running beyond that, including all the land up to Dadari, above the long ridge beneath Kulodi, under the big rock, inwards from the *laith tree*, on the south west¹ the boundary lies behind the path leading to the water mill and includes the uncultivated land below the path on the upper descent, behind the Aru field, inwards from the channel, running alongside it and on the north² the

¹ The original reads *lil pa* *lil* stands for *daksh* and *pa* *lil* and

² The original has *lil* *lil* stands for *lila*

boundary extends as far as the water mill situated on the near bank of the Lukhah stream, behind the upper channel, inwards from the big oak tree, below the path leading to Agoh and Manola including the water mill and the watercourse diverted from the stream. The land of Ochr has been defined thus and incorporated in this grant. One field measuring 19 *pathas* of seed corn lies in the direction of Agoh within Visamtu, above the dilapidated house of Barbadā behind Mehlana, in front of the Totthala brook, as far as Baghahu ridge, including in its boundary the Bhachra pasture.

(L 42) This has been scribed by Ramunu

No 24 DRABILA GRANT OF PRATAPASIMHA, SASTRA 58

This plate was in the possession of a Brahman, named Duryodhan in Chamba. The engraving on it is rather carelessly executed especially in its latter part where it appears to have moreover, been rubbed off to some extent. It measures 5½" high by 10" wide excluding the handle on its left. It has altogether 16 lines of writing, of which lines 12-15 appear in the left margin while line 16 occurs in the top margin where there is also a seal, now very faint with a Nagari legend containing the king's name.

The language is partly Sanskrit and partly Chambyah and the composition is extremely faulty. The text has been left uncorrected because of its intelligibility in spite of the mistakes. The inscription is dated the 9th day of Vaisakha, the year 58 obviously of the Sastra reckoning. It corresponds to the Vikrama Samvat 1630, and as such the date may be equated with Sunday, 6th May, A.D. 1582, though in the absence of any mention of the weekday it is not quite verifiable. The object of the charter is to register certain gifts by king Pratapasimha to one Bhata Bhagamu belonging to the Yajurveda and the Badhula *gotha*. The chief gift consists of 2½ *bhangas* of land at the village of Drabila. The donation included additional five *lahadās* of land as well as some houses etc. Besides the same donee was a recipient of a house-site in the town of Chamba as well as a specified amount of daily provisions in recognition of his priestly services by way of performing *havana* and *japa* on behalf of the king at various shrines. In this connection three temples are mentioned, Chandragupta, Lakshmi Narayana and Bamsigopala. Of these the first is a Śiva temple and the name Chandragupta applies to the *linga* theram. They are all at Chamba.

The particular village of Drabila is said to be within the Sach *pargana* of the Chamba *wazarat*, though the list of villages at my disposal does not show any village of the name of Drabila in that *parganā*. It may however be pointed out that there are several villages of that name within the state of Chamba belonging to different *parganas*.

Text

Seal { श्री -
प्रताप-
सिंह-
वर्म

ॐ ॥ श्रीसकन ५८ वैशाखप्रविष्टे ९ श्री वडे नारायणे वे । वेहरे प्रनिष्ठ होइ (1. 2) श्री चपकपुरबासे ।
पर्मभट्टारक पर्मगुरु । पर्मपुरपोत्तम । पर्मश्वर । प- (1 3) मवह्वय । देवद्विजगुरुपुजनरतो । स्तव्य
हरिचंद्र । भोम पराक्रम (1 4) ज-उत्तम प्रकृति पाशाणत् श्रीमहाराजाधिराज । रजरत्नेश्वर । सूर्यवश
(1 5) कुलउवरणधीर । श्री प्रतापसिंह वहाखी [यजुर्वेद वायुल गात्र] भागणु (1 6) भटे की गागण ।
द्रविण नाम भग २ ॥ वित्ती जीमी लहवी ५-वित्ती- (1 7) हार सलूगि नाते दी सीमा प्रमाण.....
घर उग्रले कोठे देवद्वरा गोहरे नेउद चल- (1 8) भागणु भटे व सीमा प्रमाण श्रीमहर्जं श्रीप्रतापसिंघे
चद्रमुपते द बड श्रीलक्ष्मीनाराय (1 9) पे द व [ह्व] हवन करण ते भागणु भटे श्रीराजे वया हवन
२ मास ४ करण इधि दि दहणा वरी रोजे दे (1 10) व ००) २ रोक उमदे चौक मे ३ दाल से ॥
लूण जि २ बीड सेर रोज १ प्रति भागणु भटे की देणा (1 11) श्रीप्रतापसिंघे ते देडे दे होन तथा
भागणु भटे व वगे कने अकणा घरम पालणा (1. 12) श्रीप्रतापसिंघ चद्रमुपते द गोइहत मागा (1 13)
वशि गोपाले दे हवन रोज.....वृत्त गुरी भट भाग (1. 14) गु की वित्ती चवानगर में घर ठा १ गागण करि भा-
(1 15) गणुभटे की वित्ती जगा .. (1 16) भवन वीती भट भागणु की गागण भटे भागणु की वित्ती
नारायण प्रतिस्था

TRANSLATION

Seal . The illustrious Pratāpasimhavarman.

(L 1) Om. In the glorious year 58, on the 9th day of Vaisakha, when the consecration ceremony was performed at the temple of Lakshmi-Nārāyana, the illustrious P.M.P. Pratapasimha² gave a *sāsana* (i.e., land grant) to the Yajurvedin Bhata Bhāganu of the Bādhuḷa gotra, (the grant consisting of) 2½ *bhāngas* of land

(at the village) called Drabīla, 5 *lahodīs* of land . . ., and with the extent of the boundary marked by the Selūnī brook . . ., the area to be enjoyed by Bhata Bhāganu (including) the house, the upper cottage in the cavity of the hill (?), the footpath and the zigzag watercourse

(L. 8) When the illustrious king Pratāpasimha would perform *havana* at the temples of the gods Chandra Gupta and Lakshmi Nārāyana, Bhata Bhāganu should then perform, on behalf of the illustrious king, two *havanas*, (and tell) four *mālās*. As honorarium for this Bhata Bhāganu is to be supplied with the daily provisions of 2 *tamḷas* in cash, 3 seers of fine rice, ½ seer of pulses 2 *ārsāhīs* of salt and 1 seer of ghee

(L 11) The descendants of the illustrious Pratāpasimha are to maintain his pious gift for the family of Bhata Bhāganu

1 This syllable appears above the line - evidently it was omitted first and was supplied later on

2 It is considered unnecessary to add here a translation of the conventional epithet attached to the name of the king especially when most of them have already been translated above see p 67

(L 12) The illustrious Pratapasimha has given as *śāsana* one house-site in the town of Chamba to the priest Bhata Bhagamu for the daily performance of *go-dhara mala* at (the temple of) Chandiagupta and of *havana* at (the temple of) Ban sigopala

NO 25 MANGALOA PLATE OF PRATAPASIMHA SASTRA 58

(Plate XIV, A)

This plate¹ was found in the possession of a Brahman, Rān Chaud by name at the village of Mangalā in the Loh Dikā *pragana* of the Churah *wazarat*. It measures 5 1/2" high by 8" wide. It has a seal crudely engraved, in the top left corner with a Nagari legend containing the king's name. The inscription runs into 14 lines, of which line 11 runs inversely in the top margin, lines 12-13 appear in the left margin and line 14 in the right.

The language of the record is Chambhlyā with a few expressions intended to be in Sanskrit. The record is dated in the year 58 referring undoubtedly to the Śāstra reckoning, on the 13th day of Vaisākha, without mentioning the week day. The corresponding Vikrama Samvat must be 1639, and the date may thus be equated with Thursday, 10th May, A.D. 1582.

The object of the charter is to record the grant of a village named Mangalā, by King Pratapasimha to the temple of Śrī Nūtana by which is meant the temple of Lakshmi Narayana at the city of Chamba. It is further stated that the village was placed under the care of three individuals—Hammā, Hedo and Chipu by name, who were practically to enjoy the donated village. Each of them had to pay to the temple a specific tax both in kind and in cash.

The donated village is obviously the same as Mangalā, the provenance of the plate.

The writer of the charter was one *Pandit Durgu*.

TEXT

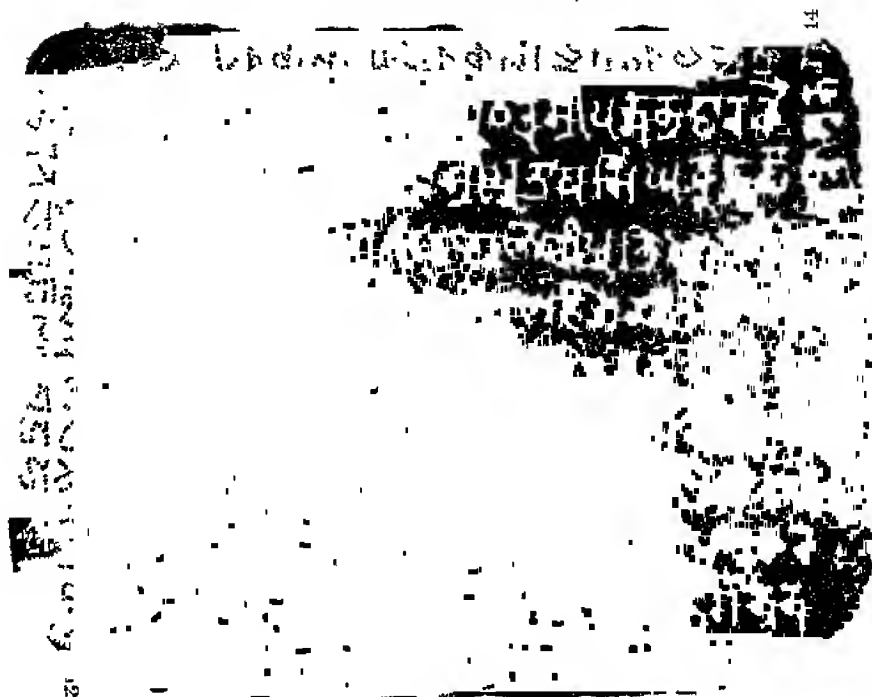
४॥ { श्रीप
तापसि
ह [वम]

ॐ श्री । सवत् ५८ वैशाख अ १३ श्रीपद्मभट्टाङ्क (1 2) श्रीमहागजादिराज श्रीप्रतापसिंहवर्मा
(1 3) वपादा । अथ श्रीनारायण नी प्रतिठाड जाग (1 4) मंगलोअ ग्राम । श्रीनारायण जाग दीना ।
म । या (1 5) म । हमीर । तथा । हदो । तथा । चिपु । कुत । दीत । (1 6) निध नी भाव फकी लड स
नाम विभाग लिखित । (1 7) यहि ५८ बला पट ३ मुग पडा १ नाम टक ८ (1 8) घूत 1
नाम टक १ मयार 1 १५ टक ५ राक । ए । कर (1 9) श्रीनारायण जाग दज करण । इह २ गनगोमुख
(1 10) अगर फर दिवाण पोल्या करण । इहो कर (1 11) दज करण । ज । ए कागकुमादि करण ।
(1 12) न दन । त । विवाण उहा बाला छडा (1 13) उ होरन जाग दज । एह फकी (1 14) फिदीत ।
पदिन ।] दुखु

¹ No 11 of APHAS NO 1906 07 p 4

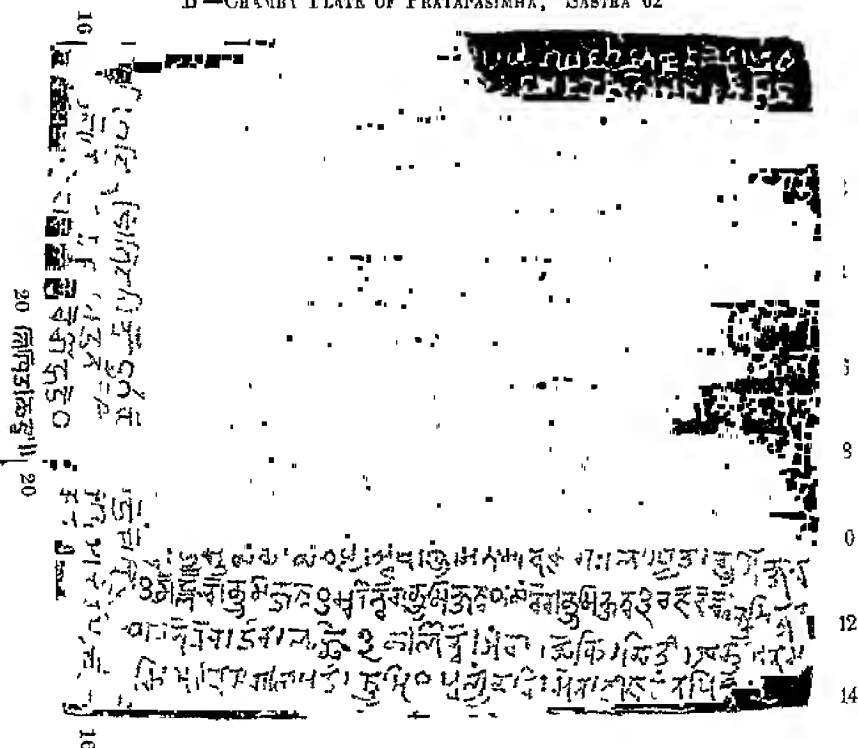
The above is a reproduction of the original (on the right)

A—MANGILOA PLATE OF PRATAPASIMHA, SASTRA 58



SCALE SEVEN EIGHTHS

B—CHAMBA PLATE OF PRATAPASIMHA, SASTRA 62



SCALE TWO THIRDS

SURVEY OF INDIA CALCUTTA

The object of the inscription is to record a land-grant made by king Pratāpasimha, at his father's suggestion, to one Baḍu Ratana, son of Baḍu Anno and grandson of Baḍu Gayādhara of the Bhāradvāja *gotra*. One Baḍu Anno figures as one of the two donees in a grant by Gaṇeśavarman (No. 12). Possibly he is identical with Baḍu Anno, the father of Ratana. Similarly the latter's grandfather Gayādhara is mentioned as one of the two grantees in a grant by Ānandavarman (No. 10). The gift, it is stated, was made on the Gangā (the Ganges) at Haridvara (Haridwar), from which it is clear that the donor had gone to that holy place on pilgrimage. The donation consisted of several parcels of land situated at several villages namely Mehla, Suroda, Chambī, Rajerā, Khaderā and Kilo or Keloda. Of these the first is the headquarters of the Mehla *paṇḍā*, Suroda and Chambī are identical with Sarol and Chambī in the Sāch *paṇḍā*, and Rajerā is in the Panjā *paṇḍā* all in the Chamba *vazārat*. Khaderā is probably the same as Ohaderā in the Panjā *paṇḍā*, whereas it has not been possible to identify Kilo or Keloda, though it is presumably the same as Kuloda or Kulodī mentioned in another inscription of Pratāpasimha (No. 23, text lines 34-36).

The writer of the grant was one Chhajja.

TEXT

ॐ॥ श्री गणेशाय नमः । सवत् ६२ वैशाख प २० श्रीपरमेश्वरार्क परमगु- (1. 2) ह परमपुष्पोत्तम । परमेश्वर ।
परमब्रह्मण्यो । देवद्विजगुरु । पुजनभि-(1. 3) रथौ शरणागत । कृपयाया । सत्य हरिचन्द्र मिम पराक्रमी
(1. 4) अजुत धनुषधरि । कर्णस्थायि । सचरित । विदुर बुधि विवेक्षित । ही- (1. 5) तजनदयावान् । अहित-
जनदहक्षडगदिरच्छेद । अटादन (1. 6) प्रणटपालन । महारजाधिरज श्रीमुष्णवज्रभूष्णमणिकुल
(1. 7) उवरणवीर । श्रीमहाराजाधिरज । राजरजेश्वर सीसत् वा[न]न्द ब्रह्म--(1. 8) कात्मज । श्री-
महाराज गणेश[त्र]यसुतस्य । श्रीमहाराजाधिरज श्री-(1. 9) प्रतापसिखब्रह्मदेवस्य । पित्रि उपदेशे ।
हृदिदारे । गगाय । भस्त्रा- (1. 10) जगोवय । वज्रधरकात्मज । वदु अनो मुत । वदु रतन जोग । अगह-
(1. 11) र । हस्तोदक । दानव्य । अय । भूमिनाम विभाग । लीख्यते । भूमि कुतु (1. 12) २ मैह्लेरे । भूमि
कुतु ३ सुरोडे र । भूमि कुतु १ । चविर । भूमि कुतु ३ रजेरेरे । भूमि कुतु (1. 13) १ खटेरे र । होर ।
लहडि ३ कोलोडे । मझा । छेकि । दिती । ए भूमि नम (1. 14) सिम । विभाग लिख्यते । भूमि १ गुल्यदरि ।
गर । बीजधन पिडे ३ (1. 15) भूमि १ टिटुहि । विज पिडे ११ छेक । महेशे रि भूमि पिडो (1. 16)
धवयले रि लहडि हेठ । अनरे रि नलि रि सिम । होर प्दोहले रि न-(1. 17) लि रि सिम । होर । कोलोडे रे
गोह हेठ । ए छेक करि प्रमण (1. 18) हृदिदर । गगड अदर । रतन जोग । हस्तोदरे (क) दित । ए श्री
रए प्रतप-(1. 19) ब्रह्म । तथा रे कं पुने पोनुग पळण । रतने । रतने रे । पुने पोने । खण । (1. 20)
लिखित । छज्ज ॥

TRANSLATION

(L. 1) Om Obeisance to the illustrious Gaṇeśa!

In the year 62, on the 20th day of Vaisakha, the illustrious P. M. P. Pratapa
simhabrahmadeva,¹ son of Gaṇeśabrahman,² son of Ānandabrahman³ has, at the

¹ The conventional epithets descriptive of Pratāpasimha have been left untranslated here. For a translation of them see above p. 67.

² For a note on the term *brahman* used as an alternative of *varman* in these inscriptions see above p. 58.

instance of his father, given a gift (*of land*) as a rent free (*hastodaka*) grant, to Badu Khatana son of Badu Amno, son of Badu Gyadhara (*Gayadhara*) of the Bharadvaja gotra on the Ganges at Haridvara.

(L 11) Now the details of the donated land are recorded 2 *kurus* of land at Mohla, 2 *kurus* of land at Suroda, 1 *kuru* of land at Chambi, 3 *kurus* of land at Rajera, 1 *kuru* of land at Khadera. Besides, 3 *lahadis* (*of land*) within Keloda have been parcelled out and given. The details and extent of boundaries of this (*last mentioned*) land are recorded 1 (*parcel out of*) the State demesne (*named*) Pulyamari (*measuring*) 3 *pidas* of seed paddy (*and*) 1 (*plot of*) land (*called*) Tituh (*measuring*) 11 *pidas* of seed, the boundary line (*running*) behind Mahes's land below (*one*) *lahadi* (*of land*) belonging to Thakya, the brooklet of Unera forming the limit (*on one side*) and the brooklet of Pdobla (*on the other*) below the path of Keloda. The land thus defined was conferred as a *hastodaka* grant on Ratana on the Ganges at Haridvara. This should be preserved by the illustrious king Pratapasinha as well as by the king's sons and sons sons, (*and*) is to be enjoyed by Ratana and Ratana's sons and sons sons.

(L 20) (*This*) has been written by Chhaju.

NO 27 CHAMBA PLATE OF BALABHADRA, VS 1646

(Plate XV)

This plate¹ was also in the possession of the *Rajaguru Pandit* Mohan Lal at Chamba. It is now kept in the Bhuri Singh Museum there and bears the catalogue number B, 20. It measures 11" high by 14" wide. It has no handle and no seal. Instead of the latter it has the word *saṁ* engraved in Nagari characters in the top left hand corner. This means correct and corresponds to the word *drishyam* which occurs elsewhere in earlier documents and means seen. Both the expressions convey the sense that the document concerned has been inspected by the donor and found correct—thus issued under the proper authority and with the requisite approval. The document runs into 27 lines of which lines 22-24 appear in the left margin, lines 25-26 in the top margin and line 7 in the right margin.

The language of the record is partly Sanskrit and partly Chambyali. The composition is fairly correct.

The record is dated in the Sastra year 65 corresponding to the Vikrama Samvat 1646 in the month of Vaisakha on Wednesday, the 3rd day of the bright fortnight — *Alshaya tṛtīya* — the *nakshatra* being Hasta. The date is irregular inasmuch as the week day on the said *tithi* was Monday and not Wednesday. Moreover, the mention of *Hasta nakshatra* in connection with the *Alshaya-tṛtīya* is clearly a

¹ No. 29 of APRAS NC 1903 04 p. 8.

² MS. No. 1111.

The date may be left blank or Monday 7th April A D 1989

It is interesting to find in the Kathavarnadeva to Pandit Ramapada alias
 Puranika a reference to the Sunanda of the Bhadrava gotra. The
 first part of the inscription shows that Ramapada became the Guru
 of the Bhadrava gotra. The Udapur pargana of the Chamba was
 a part of the Bhadrava gotra. Talol is mentioned to be on the south of
 the Bhadrava gotra. The Chamba on the left bank of the river Ravi
 and the Bhadrava gotra are a little above Talol within a mile
 of the south end. Other places are not identifiable.

The letter is autographed by himself while it was written in the
 home of Mr. ... in the presence of the royal donor and ...
 ... It will be seen that Ramapada figures as writer in most
 of the letters.

TENT

三

[illegible]

The first part of the document is a letter from the Secretary of the Board of Education to the President of the University of Chicago. The letter is dated June 10, 1906, and is addressed to the President at his residence in Chicago. The letter discusses the proposed changes to the curriculum of the University of Chicago and the need for a new building for the Faculty of Fine Arts. The second part of the document is a report from the Secretary of the Board of Education to the President of the University of Chicago. The report is dated June 10, 1906, and is addressed to the President at his residence in Chicago. The report discusses the progress of the work of the Board of Education during the year ending June 30, 1906.

(1 17) न मसनाने दा¹चद्रसूर्यञ्चमडलत्रहाड(पड) स्थितिपयत्तमुपभु²नीय योत्रापहर्ता स दडयो वध्यो नरकपाती स्यात् । घराट (1 18) खड तथा नड जेतो लग तत लाणा ॥ अस्मिन्वसे सुविस्तीर्ण य कश्चिद्वृत्ति-भवं(वे)त । तस्याह हस्तलनो (1 19) स्मि यासनम(मा) व्यतिक्रमत्³ ॥ साधारणे धमसत्तुनराणा काले कालपालनीयो भवद्भि । सर्वानात् (1 20) भाविनो भूमिपालान् भूयो भूयो जा(या)वको रामचद्र⁴ ॥ ३ ॥ स्वदत्त(त्ता) परदत्ता वा यो हरेच्च वसुधरा [1⁵] (1 21) पण्डितं(प्तिव)पमहस्य(न्ता)णि विष्ठाया जायते वृमि ।⁵ अचको(क) सप्त जन्मानि दग जमानि गूकर [1⁶] कुप्टी(प्ती) (1. 22) जन्ममहन्नाणि भूमौ दानापहारक⁶ ॥ हमैयुक्त यानमाकथय दिव्य भूमर्दाता (1 23) दानि लोक सुराणा । तप्तं कुम प्रज्वले तैलपूणे तस्याहर्ता पच्यत कालवृत्तै⁷ ॥⁷ पालनात्प- (1 24) रमो धम पालनात्परमो(म) यत्र [1⁸] पालनात्परम[] स्वर्गो गरीयस्तन पालन⁸ [11] (1 25) लिखितमिदं रामपत्न⁹ नारायणउपाध्यायगृह श्रीवल्लभ- (1 26) ब्राह्मणा चरणाय ॥ वराण । मदन । फगु । ज१ । ह्रीं ॥ हट् उज्जिकर (1. 27) दाह । वमदु । गिनाणु । पटत माहणु समत ॥ श्री ॥ दित

TRANSLATION

Approved

(L 1) Om Hail¹ Obeisance to the illustrious Ganesa In the glorious Śāstra year 65 (corresponding to the year) 1646 of the illustrious king Vikramaditya, in the month of Vaisakha, in the bright fortnight, on the *Alshaya tṛtīya* day, Wednesday, the constellation being *Hasta*

(L 2) During the victorious reign of the illustrious paramount ruler P M P Balabhadravarmadeva in residence at the splendid city of Champaka who is a supreme king, an excellent guardian of the people, a protector of the earth, a lord of all, a defender of the world, is endowed with all virtues, is extremely charitable, whose good character is extolled by the learned men, who has the whole world whitened by the mass of his glory pervading all the quarters, is devoted to the observance of rites enjoined by the *Śrūti*s and *Smṛiti*s, whose heart is purified by his devotional aidom towards the Lord inspired by his contemplation upon the holy doctrines of the Bhagavatas, whose mind is exultant in the nectar of the lotuses (in the form) of Lord Krishna's feet, who is true to his word, has all his enemies tormented by the glow of his majesty, is by far the most excellent, is the light of the Solar race—a son of the illustrious Virabhana who was exceedingly generous, was worthy of all honour, and was a patron of Brahmanas and the like and was a son of the illustrious Pratapasimhabrahmadeva who was a saintly king, adorable as an illustrious supreme deity,

¹ Read *वाच द्रम्य*—

² Read *सौमनीयम्*

³ See below p 17

⁴ See below p 178

⁵ See below p 18

⁶ See below p 1

⁷ See below p 179

⁸ See below p 177

⁹ Possibly the intended ending was रामपतिना, one ना has not been omitted by haplography

(L 9) here 'out of devotion to Lord Krishna, (a piece of land) has been granted *qua-dulshano* (by King Balobhadra) to the revered Brahmana Ramapati (*alias*) Riaranda son of the illustrious foremost *Bhattacharya* Surananda, of the *acadvaja gotra*, on the occasion of the initiation ceremony '2

(L 11) The boundaries thereof are On the east (the boundary extends) as far as the river (Ravi) on the south (it) includes the stream and the watercourse, across the rivulet of Tardoh on the west (it runs) below the declivity of Sujala (and) on the north (it extends) as far as the field of Kohra, across the stream of Jhabhra.

(L 12) (The land thus defined) has been given to Ramapati as a *hastodaka* ant. The king has given (along with that) also the pasture land and the kitchen garden. Besides, the whole of the rocky surface above the stream, across the footlet of Samua, inwards from the bourn of Daru Ali (this) is to be irrigated by means of the watercourse of Saplu. Likewise this pasture land over the declivity of Saplu, including the kitchen garden the upper *atu*, (and the land) above and below the brook, all belongs to the *Pandit* (i.e. Ramapati). These boundaries have been fixed by the order of the illustrious king in the presence of Simha.

(and) include the plot of land called Khamda. Whatever houses, trees and vegetable gardens are attached hereto are included in the grant

(L 16) That (*giant*) may be enjoyed by him (*i.e., the donee*) as well as by his progeny as long as the moon, the sun, the polar star and the universe endure. Whoever will encroach hereupon deserves to be punished and put to death and may descend into hell!

(L 17) He (i.e., the donee) may set up a water mill at the stream or at the river (*Ravi*) — wherever he finds it convenient

(L 18) (Here follow six customary verses)

(L. 25) This has been written by Romapati at the residence of the *Upadhyaya* Narayana in the presence and by the order of the illustrious Bahubhadra Varma, Madana, Phagu, Jau,² Vastu, Sriama the *Pandit* and the general public are the witnesses to this royal gift.

No 28 SUPPLEMENT OF BALABHADRA, V S. 1647

(Plate XVI, A)

This plate⁴ was in the possession of a Brahman, named Ram Das at the village of Surem in the Udaipur *pargana*. It measures 6" high by 10½" wide. It has

¹ See above, p. 22, n. 1.

1 That is at the time when a king formally accepted Ravana as his guru. It is a very ancient
 2 play on the word 'guru' which is also called because on that occasion the preceptor anointed his discip
 3 a part of his body of performing the various duties. The witnesses who are appearing in the trial to
 4 reproduce his mind. The discip is expected to keep the secret as a secret even though it be such a
 5 transgression from the law as the king's. It is his duty to be preceptor on such an occasion and not

* If the personal name there is a variant of one thing as being an addition to the gift. The sense of the expression is *kara-bayha* is not clear.

⁴ No 12 of APPAS NO 1996 07 p 10

24

SCALE TWO TH PD8

B—CHAM & PLATF OF BALABHADRA V S 1648

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a seal embossed in its top left corner with a Nāgarī legend in three lines, containing the king's name. The inscription consists of 13 lines, of which line 12 appears in the left margin, while line 13 runs inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli, with only a few mistakes.

The record is dated in the Śāstra year 66, corresponding to the V. S. 1647, on the 12th day of the dark fortnight of the month of Phālguna. The week day is not mentioned. The date may correspond to Friday, 12th March, A. D. 1591.

It records the gift of the village Subrā by king Balabhadra-varman to two Brāhmins, Juma and Ghanasu by name. The donated area is stated to be situated between the brooks of Sajlā and Dāru. These last two are the names of villager, also mentioned in the foregoing inscription, now called Sajlā and Duāru. The gift village is identical with Surem, the provenance of the plate. Bhadrūhā is now known as Bhadrohi and is the name of a jungle or an uncultivated land nearby there.

The writer of the grant was Surānanda's son Ramāpati.

TEXT

{ श्रीवल-
भद्रवर्म
जाय्या

ॐ नमस्ति ॥ श्रीशारवमवत्सर ६६ श्रीमन्नपतिविक्रमादित्यस्य १६४७ फाल्गुन- (1. 2) मासं कृष्णपक्षे
नियौ द्वादश्या श्रीचक्रपुरव (ता) स्वल्पः । श्रीपरमदेवतार्चनीय (11. 3-5) परमगुरुः etc (1. 6) श्रीवलभद्रवर्मदेव-
विजयम(मा)माजये । अत्र । मुह्यताम(म) ग्राम(मो) जुमो तथा वणस- (1. 7) वर्मणे ब्राह्मणाय दत्तम् ।¹ तत्र सीमा ।
नाला दुह । सजिले रे । तथा । (1. 8) दान् ए रे मझ । उपरी दीया प्रैटी भद्रुहे री हेठ । बुद्ध नाला दुह । सील त- (1. 9)
दा पिचो । एह श्रीवाणे जायण हस्तादक दत्ता दीना । घण्टे री कुह्ला स्मेत (1. 10) अफणी सीयवा लाणी । एहा
भाउली ३ बाइ जुमा । भाउली चोथी घ- (11. 11-12) गुसु । इहा इह्ने खाणा ॥ पालत्पर² सो वर्महे etc.³ (1. 13)
लिखितमिदं गौडदेशीय श्रीसुरानन्दसुत (न) श्रीमन्नपतिवर्मणा ।

TRANSLATION

Seal: The command of the illustrious Balabhadra-varman.

(L. 1) Om. Hail! In the glorious Śāstra year 66, (corresponding to the year) 1647 of the illustrious king Vikramāditya, in the month of Phālguna, on the 12th day of the dark fortnight, during the victorious reign of the illustrious P.M.P.

¹ Better read जुमोमर्नघणसुमर्मस्या ब्राह्मण्या दत्तः .

² The latter २ seems to have been misread for ३

³ See below p. 177

Balabhadravarmadeva, son of the illustrious Virabhana, in residence at the splendid city of Champaka¹

(L 6) Here the village called Suhra has been donated to the Brahmins (named) Jumo and Ghanasu. The boundaries thereof are (the donated land lies) between the two brook, one of Sajila and the other of Daru, on its lower side (it extends) as far as the point where the two brooks join each other. The king has given this to these (two Brahmins) as a *hastodaka* grant. (The gift land) includes the channel for the watermill which may be brought within their own boundaries.

(L 10) Of this (gift) Jumo (receives) three shares (while) Ghanasu (gets the remaining) fourth. In this way they are to enjoy it.

(L 11) (Here follows one customary verse.)

(L 13) This has been written by the illustrious Ramapattarman son of the illustrious Sutananda of the Ganda country.

NO 29 CHAMBA PLATE OF BALABHADRA V S 1648

(Plate XVI, B)

This plate² was also owned by the *Rajaguru Pandit* Mohan Lal at Chamba. It measures 8" high by 11½" wide excluding the handle on its left. It has a seal in the top centre with a N gari³ legend in three lines containing the king's name. There are all told twenty lines of writing of which lines 15-16 appear in the left margin, lines 17-19 are so to say half lines and run inversely in the top margin while line 20, consisting only of the expression *śri śubham-astu* occurs on the handle.

The language is partly Sanskrit and partly Chambyali. The record is dated in the Śtra year 67, corresponding to V S 1648 on the 12th day of the dark fortnight of the month of Bhādrapada. The weekday is not mentioned. The date may correspond to Saturday 4th September A D 1591.

The object of the inscription is to record the gift of the village Jhahvara to two Brahman brothers named Pirathi and Kusahari sons of Narahari of the Gautama gotra hailing from Gaya. The same village is stated to have previously been enjoyed by a prince named Chattarasimha and donated by Ling Pratapasimha. Further details in this connection are lacking. The same village is mentioned also in the earliest known grant of Balabhadra (No 27) but it has not been identified. The name however, suggests it to be the same as Hobar, the headquarters of a *pargana* of the same name in the Bhatti *warana*.

¹ The original of this scriptive of the king have mostly been lost. It is translated here as well as in the original charters.

² See above p. 205.

³ No 30 of A.P. S. No. 1001 of 18.

⁴ It may be noted that the *gargala* at the end of the name *śri śubham-astu* appearing on the handle, is altered to *śri śubham-astu* in the inscription also in Nag. I. 10. 10. 10.

As regards the boundaries it is stated that they are the same as defined at the time when the village was given by Pratapasimha

The charter was written by Surottama's son, Ramapati

TEXT

Seal { श्रीवल्लभ-
भद्रवर्म
शाय्या

ॐ स्वस्ति ॥ श्रीगान्धर्ववत्सर ६७ श्रीमन्पतिविरमादित्यस्य १६८८ भाद्रपदमास । (1 2) वृणु पक्ष तिस्रो द्वादश्या । श्रीचक्रपुरव (वा) मन्व्य (व्य) । श्रीपरमवत्ताचनीय । परमगुरु (1 3 6) पाम पुरुषोत्तम । etc (1 7) महाराजाधिराज । श्रीवल्लभभद्रवर्म- (1 8) पित्रयम (ना) भाज्य । गयापुरम्ब (म्य) ब्राह्मणविरोमणय विरन्त्यापामकाय च । गौतमसोदसभूताय वर (1 9) रसिमुताय । पटनम नाप विरथो तया कूबहरी नाम्न¹ विष्णुप्रात्यश्च । जह्वाग्नामगाम (मा) रत्न (न) । आच (1 10) नृसुधनारम्ब- ब्रह्माण्डपर्यन्तमृषामाजनीया (य) । य कश्चित्तम वज्रजं वायो वापद्वर्ता स्यात् स नरकपा- (1 11) ती स्यात् ॥ नत्त ज सीमा २ (रा) पुनचत्तरमत्र खाद दिती । झझारजिता विह्वार श्रीपत (ता) २ (1 12) सिंह पान दिना तिम पट उपर पटा सीमा प्रमाण झह्वार गाण दीवा । गया मरी पिरथी (1 13 17) २ पुत्र पाना ज कोइ जम होण तिह्व म्याणा । तत्र स्मृतिवास्यानि । म्भदत्त (ना) etc (1 18) लिखितमिद (1 19) श्रीमद्रीडदशीय श्रीसुरोत्तमसुत (न) श्रीमपतिगमणा (1 20) श्रीनुमसुत

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail! In the glorious Śāstra year 67, (corresponding to the year) 1648 of the illustrious king Vikramaditya in the month of Bhādiapada on the 12th day of the dark fortnight, during the victorious reign of the illustrious P M P Balabhadraśarmadeva, son of the illustrious Vṛabhaṇa, son of the illustrious Pratapasimhabrahmadeva in residence at the splendid city of Champalā,

(L 8) Out of devotion to Vishnu, the village named Jhahvara has been conferred on the foremost Brahmins of the city of Guvā called Pirathi and Kusahari sons of Narahari of the Gautama gotra who regularly perform the *tri sandhya* rites and are devoted to the sixfold duty. It is to be enjoyed as long as the moon the sun the stars and the universe (*endure*) Whosoever, whether of my family or anybody else, will encroach hereupon, may descend into hell

(L 11) Here the extent of the land donated at Jhahvara is the same as (*was formerly*) enjoyed by the prince Chhitarasimha (Chattar Singh) Jhahvara is granted as a *śasana* in the same manner and with the same details of boundaries as was given by the illustrious Pratapasimha by means of a title deed Gayasari Pirathi's sons and grandsons who will come after him are to enjoy (*this gift*)

(L 13) (Here follow four customary verses)

(L 18) This has been written by the illustrious Ramapatisarman, son of the illustrious Surottama of the prosperous Gauda country May there be fortune and welfare

The singular number is grammatically incorrect as the donees are two though both of them are females. The mistake is noticeable in the case of two donees in another cl after (No. 3 above)

¹ See below p 18

No 30 JUNCAL PLATE OF BALABHADRA V S 1648

This plate was in the possession of one Ghinka of the Juncal village in the S h o p u r g a n a . It measures 7½" high by 10½" wide excluding the handle on its left. It has a seal with a Nagari legend in three lines containing the king's name. The inscription covers 18 lines of which lines 13 to 15 occur in the left margin and line 16-18 in reverse in the top margin.

The language as usual is partly Sanskrit and partly Chambyali. The record is dated in the Saka year 67 corresponding to V S 1648 on the 12th day of the bright to bright of the month of Ashvina the week day being not given. It may correspond to Monday 20th September A D 1591.

The object of the inscription is to register the gift of the village Jola by king Balabhadra Varman to a Brahman named Kridara Tandiyamtu. The latter name is now known as Tandicutu. The donee belonged to the Kasyapa gotra. Though the grant is stated to be a *lastodana* one still the donee was to pay certain taxes both in kind and in cash. Besides he had no right on the forest product of the donated area, the being reserved to the state.

The donated village is now called Juml and is in the S h o p u r g a n a Nigala (the same as Naghela in that very *pargana*). Bharaḍi could not be identified. The village Juncal the province of the plate I think is the same as Juml Jola of the inscription though none of these names is to be found in the list of villages at my disposal. The charter was written by Ranapata son of Surottana. Surottana is the same as Surotunda.

TEXT

Seal { श्रीवल-
मद्रवम
जाया

ॐ स्वस्ति । श्रीगन्धर्वराजः ६७ श्रीमन्नपतिवित्तमदित्यस्य १६८८ आश्विनमास (1 2 4) शुक्ल-
पक्षे त्रयोदश्याया । श्रीवपुर्गुर्वस्तव्य (व्य) । etc (1 5) श्री श्रीवलमद्रवमद्रवविजयस (मा)
माय अन श्रीकृष्णप्रीतय नागाय । (1 6) ग्राम (म) व यमोनाय । विदर । टडपट्ट । नाम्न
ग्राहणाय दत्त (न) । आचद्रम्- (1 7) यतायका वृत्ताष्टमयनयम् (भो) जनीया (य) । य कश्चिमम
वशो वा ययो वा- (1 8) पृहता म्याय म नरूपाली स्यात् ॥ तत्र नीमा । निगन्ना नाश पार । भ- (1 9)
राडी र नाया व्याय । यषडा हूठ । लिह्ली री वना हूठ । एह गावण हस्तो- (1 10) दक श्रीदिवाण दीता । अय
मद्रवि बाळ । अन पि ८ वीर ॥ (1 11) टक २ वृड वाछी । एह दिवाण लण । विदर गावा प्रति द- (1 12)
ण न श्रीदिवाण वचन । मद्रह वरुण । व । पिण पिह्न म्यन नीमा पाड दिती (1 13 15) स्वदन (ना)
etc (1 16) मद्रवुट वीरि मद्रदिवाण विच । तत गक (1 17) गदी नही कर्णी ॥ लिखितमिद (व) श्री
मगदीटद- (1 18) नीय श्री मुरान्तमसु श्रीस्मपतिजयमा ॥

TRANSLATION

Seal The command of the illustrious Balabhadra Varman

(L 1) Om Hail In the glorious Sastra year 67, (corresponding to the year) 1648 of the illustrious King Vikramaditya on the 12th day of the bright fortnight

of the month of Āśvina, during the victorious reign of the illustrious P M P Balabhadravarmadeva in residence at the splendid city of Champaka.

(L 5) Here, out of devotion to Lord Krishna the village named Jola has been granted to a Brahman called Khudara Tanidyemtu of the Kasyapa *gotra*. It is to be enjoyed as long as the moon the sun the stars and the universe (*endure*) Whosoever whether of my family or anybody else will encroach hereupon may descend into hell

(L 8) The boundaries thereof are (*the donated area lies*) across the brook of Nigaila, inwards from the stream of Bhauli, below the rocky cliff (*and*) beneath the road to Lihla. This has been given by the king as a *hastodaka* grant

(L 10) As regards the taxes in kind and in cash the king is to receive 4 four *patals* of grain and 2 two *tambas* which Khudara is to pay annually. This is the order of the king. The boundaries have been fixed in the presence of Mudreha Durugi Vishnu Sihu and others

(L 13) (Here follow two customary verses)

(L 16) All the trees and plants and the *Ilam* wood are reserved to the king. No objection is to be raised as regards that

(L 17) This has been written by the illustrious Ramapatisaman son of the illustrious Surettama of the prosperous Gauḍa country

NO 31 LAKSHMI NARAYANA TEMPLE PLATE OF BALABHADRA

V S 1649

(Plate XVII)

This plate belongs to the temple of Lakshmi Narayana at Chamba proper and is now kept in the Bhum Singh Museum there bearing the catalogue number B, 21. It measures 10½" high by 15" wide. There is a gap in the middle of its left margin where the handle seems to have been broken off. In its upper left corner it has the seal with a Rāgar legend containing the king's name. The inscription consists of 23 lines, of which lines 18-20 appear in the left margin line 20 being a short one and mostly destroyed and lines 21-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyal. The record is dated in the Bista year 68 the Vikrama Samvat 1649, on the 3rd day of the bright fortnight of the month of Chaitra. The week day has not been mentioned, hence the date cannot be verified precisely, though it may be taken to correspond to Monday 6th March A. D. 1592.

The charter records the king's donation of some plots of lands to a Brahman named Pisha son of Sivadisa, of the Bhardvaja *gotra*. The lands lay in different villages, some of which can be identified. Thus Bhadrana is the same as Bhadram in the Ragnagar *pargana*. Jakharvadi is identical with Jukhradi and Sali with Sali both in the Panja *pargana*.

The grant was written by Ramapati, son of Surananda

TEXT

Seal { श्रीवल्लभ-
भद्रवर्म
जाय

२ स्थिति ॥ गानानामन्तर ६८ श्रीमत्पतिविरुपादिरस्य १६८९ चैत्रमास शुक्लपक्ष त्रिंशत् तृतीयाया
१ ॥ (1 1) नवरूप (पु) वामनव्य (जा) etc (1 8) श्रीवल्लभभद्रवर्मविरुपादिरस्य (ना) मन्त्राय (ज्य) ॥
२ ॥ (1 2) (दा) जगोत्सवनाय । निवदासमताय । गिरि नामा व (त्रा) क्ता- (1 9) पाय स्व (स्वा) वक्ष
गिरि श्रीदत्त । वक्षाना (म) नतामपटटा (ट) दत्तम । तत्र भूमि कु १० दश आनि ओतड स्मत् कुल्ल
मन्त्रे (1 10) उपस्थ । वक्षो वक्ष गिरि सव । वक्ष स्मत् रक्षरी विजग सव होर । एदा मन्त्रा वक्ष एह व ।
गानानामन्तर (1 11) भूमि स्मत् सहस्रम रिपा मव वि (वित्रा) म गडा दि हारा अम । होर गावुड मरडीय नाम
मि । मन्त्र मज (1 12) नर रा श्रीमा वाड हट वक्ष वक्ष । भुरोडी भितगाडनाम भूमि कुनु ३ नद
मन्त्र १ ॥ (1 13) वक्ष गाना ॥ होर भुरोडी कानला नाम भूमि कुनु ३ नर कोल्ल भरीए कोटक ।
(1 14) ॥ नद तेतडा जट्टिण कोटक ॥ होर लाहडी १ एह मन्त्र री कोही ओतड ।
मन्त्र (1 15) श्रीलाहडी ॥ सव जववाडा मी भूमि रा प्रमाण । बीज मणि ६ उड कोल्लो । हारा (र) बीज
(1 16) ॥ नद ओतड चर । नद ग वगट भा रीमा निरा लाहटि १ एक जगाममम सामर व
(1 17) ॥ र सव । गाना मन्त्र । भूमि कुनु १ एक नरडा रा दिता कोल्ल । श्रीविवाण ॥ श्री (1 18) एह
मन्त्र श्रीविवाण । न री गदा कोटगा वक्षवर् मन् (स्मं)- (1 19) न भूमि श्रीमा प्रमाण लिखाया ।
मन्त्र श्रीमन्त्र (1 20) गनु (श्रीमन्त्रना) ॥ (1 21-23) स्व वक्ष (ता) etc "

TRANSLATION

Seal The command of the illustrious Dalabhadravaman

(L 1) On Hail! in the glorious Śastra year 68 (corresponding to the
year) 1689 of the illustrious King Vikramaditya in the month of Chaitra on the
11th of the bright fortnight during the victorious reign of the illustrious
P. P. Dalabhadravaman in residence at the splendid city of Champaka.

(L 8) Here a copper plate of a command to all has been conferred on a
Prasanna and R. has a son of Sivadasa born of the Bhavadvya gotra (b) the
devotion to Vishnu for the decimation of his (c) the long own sons
There (c) the donation consists of) ten 10 *kanus* of land partly wet and partly
dry the watercourse (diverted) from the Ravi (as far as it lies) within the upper
path being included in Rasha's (p) *operty* the side of the Ravi including the path
being (also) included in Rasha's (land). Further the details hereof are as follows
The whole plot which lies within the hedge belongs to Rasha There is of the
Bilva stream Moreover (the following lands also belong to Rasha) five 5 *kanus*
of land called Gadabharadatha the limit whereof extends as far as the stream
below the fountain the land known as Bhurodi Bhatagada comprising three *kanus*
of wet land and one and a half 1½ *kanus* of dry land and the land called Bhurodi
Kotal consisting of three 3 *kanus* of wet land at the Outer Kotal and one
and a half 1½ *kanus* of dry land at the Inner Kotal and one 1 *laladi* (of land) partly
wet and partly dry in the (village) Bhadram—the *laladi* which (formerly) belong
ed to Mahodhi and also the land at Jakhavadi the extent whereof is six 6 *maras*

of seed-corn in wet land and three 3 *pedas* of seed corn in dry marshy land, the water-mill at the river bank having also been given to Rikha (Risha), one 1 *lahad* (of land) at the village of Śāla, inclusive of Sāma's house, threshing floor and kitchen garden, (and lastly) one 1 *kuvv* of wet land at Surodi. These lands have been granted by the illustrious king (to Rikha). The extents and the boundaries of these fields have been caused to be written down by the order of the illustrious king in the presence of Sadi and Kotvala Bahadara.

(L 19) This has been written by the illustrious Ramapati son of the illustrious Surananda

(L 21) (Here follow three customary verses)

No 32 LAKHALI GRANT OF BALABHADRA, V S 1649

(Plate XIII, A)

This plate was in the possession of three brothers, *Pandits* Sohnu, Hakam and Agri at Chamba proper. It measures $8\frac{1}{2}$ " high by $13\frac{1}{4}$ " wide including the handle on its left. In the top left corner of the plate there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 22 lines in all, of which lines 13-14 appear in the left margin, lines 15-18 are short ones and occur on the handle, lines 19-21 run inversely in the top margin and line 22 in the right margin, the whole of the available space on the obverse of the plate having thus been filled up by the engraving.

The language of the record, for the most part, is Sanskrit, a few lines being in Chambyli. The preamble which usually comprises epithets of the king, is much shorter in the present instance than that found in most other charters of Balabhadra.

The record is dated in the Śāstra year 58 the Vikrama Samvat 1649, on the 12th day of the bright fortnight of the month of Aśadha. The week day is not given. The date may correspond to Sunday, 11th June A D 1692. The inscription records that the village of Lalhali in the *Sihū mandala* which had formerly been given to one Sarasī Madho, was granted to a Brahman named Narasimha, son of Suryadasa, of the Gantama *gotra* apparently with the consent of its former owner, Sarasī Madho, who is stated to have handed over the village and the title deed to Narasimha. The implications of this transaction are not clear, but it may be presumed that Sarasī Madho was childless and bequeathed the village which he had held as *sasana* to Narasimha who might have been related to him in some way and that the king simply signified his approval of the bequest by means of the present charter.

The *Sihū mandala* refers to the *Sihū pargana* wherein is included the village of Lakhli or Lalhali.

The writer of the charter is Surottama's son Ramapati.

TEXT

श्रीवल-
Seal { भद्रवम
आगया

ॐ स्वस्ति श्रीगारुडनवत्सर ६८ श्रीमन्नपतिविक्रमादित्यस्य १६४९ आषाढमास शुक्लपक्ष (II 2 4) तिथी द्वादश्या श्रीचाक्रपुरवस्त्वय (व्य), etc (I 5) श्रीवलभद्रवमदवसद्राज्य । साहसण्डलमध्यत । नवगताम (I 6) गम(म) । अदशीमा विभागत । पूर्वदिशि ॥ कुशेटदग पृष्ठत (I 7) दक्षिणदिशि कुशेण सुगोट पटाभ्यतर । पश्चिमदिशि नाटु (I 8) दग महद्भूम (हाभूम) रक्ष । उत्तरदिशि बाहि भूमि-रक्षितामतावता(द) भ- (I 9) मिश्वण्ड[म] आत्मातिशयममप्राप्त्यथ (थ) । गीतमगोत्रसूनाय । सूयद (दा)- (I 10) मनुताय नारसिंहनाम्न ब्राह्मणाय । सरमिपूर्वदत्त । प्रदत्तम । (I 11) लखलीग्रामभीममध्य घण्टाद्वयस्य कुश प्रमाणअनपि १० कान्ता रोड (I 12) एहग्रामतथापटा । सरमि माधोएरी नारसिंघा दिता । नारीदि- (I 13) बाण भी हस्तावक पटा नारसिंहा दिता । अग जो को- (I 14) इ । एन घचोल कर ता । वीज्जिवाण कसमाणा -- (I 15) रणा । नार- (I 16) मि(सि)हर पुनसो- (I 17) न खाणा ग्रा (I 18) न फालणा (II 10) तर रमतिवाक्य । स्वदत्त (ता) etc ¹(I 22) लिखितमिद श्रीमहोद द शैश्वरमगेनममत (त) श्रीरमापतिना

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om IIajl ! In the glorious Śastia year 68 (corresponding to the year) 1619 of the illustrious king Vikramaditya in the month of Āshadha, on the 12th day of the bright fortnight during the righteous reign of the illustrious P M Balabhadraavarmanadeva in residence at the splendid city of Champaka,

(L 5) the village named Lakhali in the Sahu *mandala*—the boundaries hereof having been defined (as follows) on the east behind the Kulata precipice, on the south between the rocks (called) Kudona and Mulota on the west below the extensive area of the Nalu precipice on the north including the Bāhi land—so much piece of land which had formerly been donated to Sarasī has been granted to a Brahman named Narasimha son of Suryadasa born of the Gautama *gotra* for the attainment of supreme merit to himself (i.e. to the grantor)

(L 11) Within the confines of the village Lakhali are two water mills two *kurus* (of land requiring) 10 *ṇivāka* of (seed) corn Kofī and Rauda ² (Rice) this village as well as the charter of Suasī Madho was given to Narasimha then the illustrious king also conferred the deed on Narasimha with libation of water Should anybody in future interfere with this the king must defend it Narasimha's sons and grandsons are to enjoy and protect the village

(L 19) There is the injunction by the *Smritis* (Here follow three customary verses)

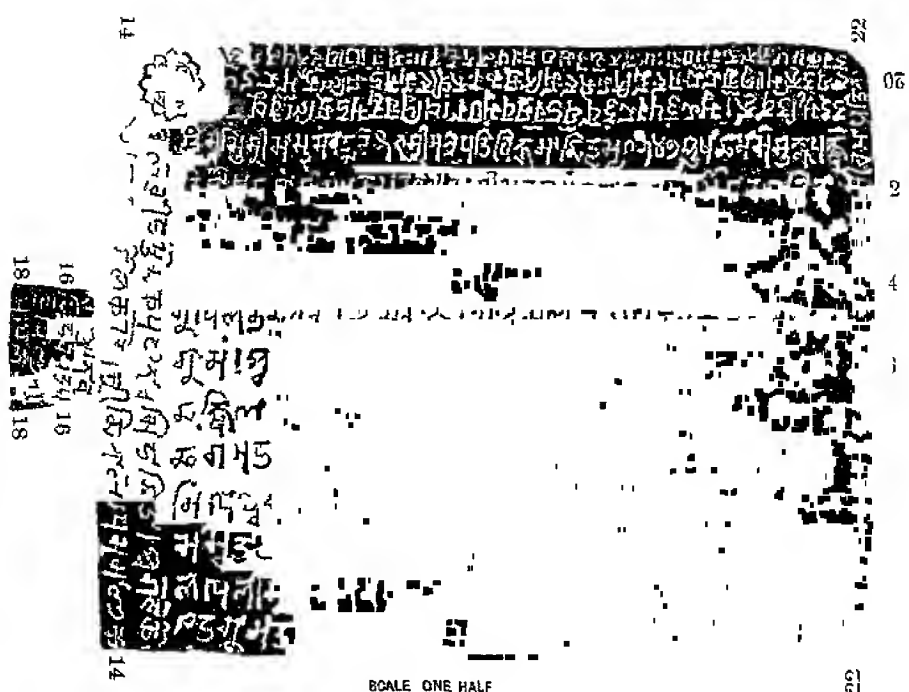
(L 22) This has been written by the illustrious Ramapati son of the illustrious Śarottama of the prosperous Gauda country

Seal p. 10

² The expression नमि पूर्वदत्त may also translate as fitting on i.e. S which will correspond to the *śāstīya* *prāva* *śāstīya* of the text

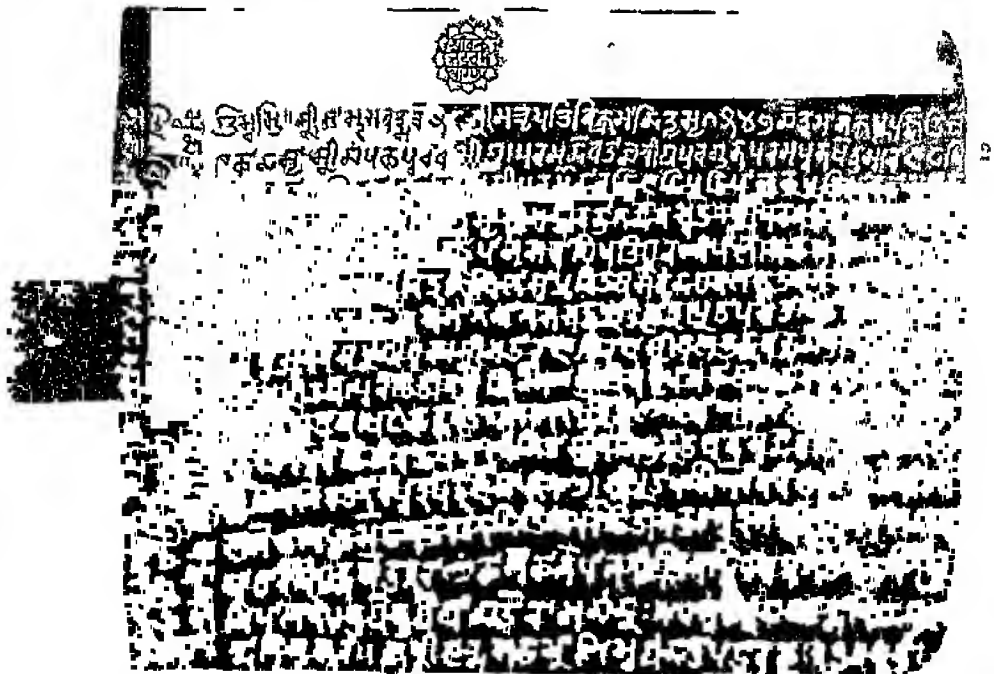
³ These two names are common

A—LAKHALI GRANT OF BALABHADRA V S 1649



SCALE ONE HALF

B—CHAMBA PLATE OF BALABHADRA V S 1649



B C CH AMB

SCALE ONE HALF

FOR PV OF I D A CALCUTTA

(Plate XVIII B)

This plate is not included in the collection of inscriptions enlisted by Dr J Ph Vogel nor are there any notes concerning this to be found in the manuscript material left by him. It is thus plain that the present plate was recovered subsequently. It is said to have been in the possession of *Purohit* Badu Dido who also owned the Chamba plate of Pratapasimha Śastra 62 dealt with above (No 26). The newly discovered plate was examined by myself in the summer of 1939 when I also secured photographs of it. It measures 9" high by about 13" wide excluding the pierced handle on its left. In the top centre of the plate there is the usual seal with a Nagari legend containing the king's name. The inscription covers 19 lines in all of which the last three run in the left margin.

The language is partly Sanskrit and partly Chambyāh. The record is dated in the Śastra year 68 the Vikrama Samvat 1649 on the 11th day of the dark fortnight of the month of Chaitra which may correspond to Tuesday 17th April A D 1583 though in the absence of any mention of the week day in the document the given date cannot be verified exactly. The charter is peculiar inasmuch as it does not as usual register any land grant but records the conferment of priesthood (*purohita* that is *purohitya*) on a Brahman named Ratana the foremost Badu, son of Anno belonging to the Bharadvāja gotra. The ceremony of conferment was after the fashion of common ceremonial grants preceded by libation of water (*hastodaka*). The investiture was thus more in the nature of a donation. It has further been specified that as a *purohita*, Ratana was to inherit all those customary emoluments and advantages which the *purohita* in Pratapasimha's time had enjoyed and that this gift was to be reserved for Ratana's descendants which in other words means that the post of priesthood was intended to be hereditary. This coupled with the fact that the present title deed was discovered in his possession makes *Purohit* Badu Dido a direct descendant of Ratana.

The holy Gopala has been cited as a witness to the donation and that refers to the deity of the temple of Bamsi Gopala at Chamba.

Ratana of the present charter is plainly identified with that figuring as donee in the aforementioned Chamba plate of Pratapasimha which as has already been pointed out was discovered likewise in the possession of *Purohit* Badu Dido. That plate gives the name of his father and grandfather as Anno and Gayadhara respectively. Anno and Gayadhara again appear as grantors the former in a grant by Ganesavarmān (No 12) and the latter in that of Vṇandavarman (No 10). This indicates how Ratana's family had all along been in the good books of the royal house of the Chamba State.

There is one thing more in connection with the conferment ceremony. It is stated that the *hastodaka* was performed jointly by Balabhadra and Vṇudeva. The identity of this Vṇudeva is not known. The Rajaguru Pt. Thakur Das suggested to me that he in all probability was a son of Balabhadra. No other record makes

very much on of him so that his exact relationship with Balabhadra cannot be determined. Can it be that he was a younger brother of Balabhadra assuming that the two brothers were named after Balabhadra (i.e. Balasuma) and Vasudeva (i.e. Vasudeva) the gods of whom as is well known the former was the elder brother of the latter? In modern times at least it is sometimes found that some parents have a fancy to naming their children in that fashion.

Of the end three of the customary verses have been cited but the composer has levelled all reference to a land grant choosing the variant reading *hastodaka* instead of *hastodaka* *vasundharam*. The composer was Ramayita son of Sumananda. It may be recalled that this *Puṭṭa* was the *Pajagala* of Balabhadra and was responsible for composing the numerous charters of Balabhadra.

TEXT

Seal { श्रीवत्
इव
जाग

वर्षा ॥ श्रीवत्सवत्सर ६८ श्रीमद्वर्षातिथिमादित्यम् १६८९ चैत्रमास कृष्णपक्ष त्रिंशो (11 2 7)
२३ भाद्रपदमासी १८ (1 8) श्रीवत्सवत्सरमद्विजयम (सोमवार) (1 9) श्रीकृष्णप्रीतय
१२ (प्रातः) त्रिंशतिमणय त्रिमध्यापातकाय न । भाद्रपदमासमासी (1 10) य । अनामनाय ।
१३ भाद्रपदमासी १८ (1 11) बहू रत्न पुणेहिती ग ह्यपाणी
१४ भाद्रपदमासी १८ (1 12) श्रीनिवाग रत्न र पुत्र पोत्र जोग पालना ।
श्रीप्रनामना । र वार उपरोहिती नात जो (1 13) उ लङ्गाव सह मम रत्न दिनि । उपरोहिती सभ ॥
अत्र पाली श्रीमपाल । तत्र (11 14 17) साधारण्य etc (1 18) त्रिंशतिमिद श्रीमदसौ-
(1 19) त्रिंशतिमिद श्रीमदसौ-
(1 20) त्रिंशतिमिद श्रीमदसौ-

TRANSLATION

Seal The command of the illustrious Balabhadraśarma

(L 1) On Hail! In the glorious Śastis year 68 (corresponding to the year) 1649 of the illustrious King Vikramaditya on the 11th day of the dark fortnight of the month of Chaitra during the victorious reign of the illustrious P M P Balabhadravarmadeva,

(L 9) priesthood has been conferred (by the king) out of devotion to Lord Krishna and for the annihilation of his own sins upon a Brahman named Ratana the foremost of the Badus son of Anohorn of the Bhavadvaja gotra who regularly performs the *trisaṇḍhya* rites and is intent upon the six fold duty.

(L 10) On that occasion the *hastpatti* (or) the *hastodaka* (solemnizing the conferment) of priesthood upon Baḍu Ratana was performed by the illustrious Balabhadra¹ as well as by Vasudeva. The illustrious king should preserve (the *hastodaka* or solemnized gift) to Ratana's sons and grandsons. Whatever the customary emoluments were received and enjoyed by the priest in the time of the illustrious Pratapsimha all those have been given to Ratana. Here witness

¹ See below p 176

² See above p 67 n 5

³ See above p 67 n 6

⁴ The refers to Balabhadra himself & o. I. J. B. arpa o B. Ku. na. o elsewhere

is the holy Gopāla

(L 14) (Here follow three customary verses)

(L 18) This has been written by the illustrious Ramapatisarman son of the illustrious Sumananda of the prosperous Ganda country

No 34 (HAMBA PLATE OF BALABHADRA V S 1650)

This plate¹ was found in the possession of Dogra Bhola at Chamba proper. It measures $8\frac{1}{2}$ high by $12\frac{1}{2}$ wide excluding the handle on its left. Half of the handle appears to have broken off. In the top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines in all of which lines 15-16 appear in the left margin, lines 17-19 and lines 20-23 run inversely in the top margin. The last four lines are very small being thrust in the top left corner beside the seal.

The language is partly Sanskrit and partly Chambyali. The charter refers itself to the reign of Balabhadra and is dated in the Sastra year 69, the Vikrama Samvat 1650 in the month of Jyestha on the 7th day of the dark fortnight. This may correspond to Saturday 12th May A. D. 1593. The inscription records the king's grant of a village named Drajila in the Pampilamardala to three Brahmans, Pittho Malika and Mamgu by name of the Kasyapa *gotra*. The donees were apparently brothers. It is stated that the donated village was formerly held by one Chakalala Bhikkhari who is further on mentioned as one of the witnesses to the demarcation of the boundaries of the granted area. The record ends with the statement that Mamgu and Malika gave one *atu* of land to Pittho over and above his rightful share therein, presumably showing respect to the eldest. The grant was not an absolute charity because the recipients were required to pay a tax of seven *pidas* of grain out of their first crop to the king, probably once a year.

The writer of the grant was Ram pati

TEXT
Seal { श्रीवल
भद्रवर्म
राजा

ॐ श्रीसाम्प्रमवत्सर ६९ श्रीमन्नृपतिविदमार्दित्यस्य १६५० ज(ज्य)ष्टमास कृष्णपक्ष त्रिंशो मानस्य
श्रीचपक- (11 2 6) पुरवासीय । etc (1 7) महागजापिगज श्रीमद्वल्भद्रवर्मदव[९] कुशत्रे
तस्य श्रीमहाराज[गिरि]राजस्य न(भा)राज्य ॥ पजिलमण्ड-(1 8) लमव्यत । द्रविण नाम ग्राम(न)।
आत्मोद्धारणाय । श्रीकृष्णप्रीत्यय । काश्यपगोत्राय । पियो तथा मलि (1 9) क तथा मग् नाम्न ब्राह्म
(ह्य)णाय प्रदत्त(त्त)[१०] तन सीमा विभाग । इत्याण सी नाली ओर । ब्राह्मणोक्त पण्यारा पिचो ।
नो (1 10) उ पाणी पिचा गटाडुप्रद्री पिचो । बुद्याडी मुदलि पिचो । कुहरीरिक बुद्ध । जण्ड पिच भिसारी ।
चकलाल (1 11) खाड दाड सह सभ ज बुद्धी आ द्रविल सीमा प्रमाण चलोपी तथा मण्ययान दिन ।
ज बुद्धार खाड । (1 12) खाड सह कुहमार खाणा वाणी एत चकोर ब्राह्मण नाही पाणा । एह सीमा
नदि तथा भिवारी पाड दि-(1 13) सी एह नाम बह्तर पुम पोत्त(न) खाणा भूजणा । श्रीदिवाण
अवणा धम पालणा । धाउ चकोल कोह न (1 14) हो करणा । एत मडणी जन पिड ७ मत बह्लिख १ एवी

जदरपुरी नग श्रीदिवाण लण (11 15 18) शा(सा)वाग्य etc (1 19) सत्यवित प्रोरमापतिगम
(1 20) शाग्वि । भाउ- (1 21) श्री उपरति भूमि (1 22) अट्ट १ एक पिबो (1 23) दिती मग् सलिक

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om In the glorious Śāstra year 69, (corresponding to the year) 1650 of the illustrious king Vikramāditya, in the month of Jyāishīrā on the 7th day of the dark fortnight, during the reign of the illustrious P M P Balabhadravarma deva, in good health and in residence at the splendid city of Champaka,

(L 7) the village named Diabala in the Pampala *mandala* has been granted to (three) Brahmins named Pitho Mahika and Mangū, of the Kasyapa *gotra* (by the king) for his own salvation, out of devotion to Lord Kṛṣṇa.

(L 9) The definition of the boundaries there of Inwards from the brooklet of Haljānā behind the fountain of Brahmanika, behind the waterfall, behind the declivity of Guḍodā, behind the spring of Budyān, below (the village of) Kūhmanika (in other words) all that (land) which was formerly enjoyed and tilled by (Bakul) Bhukhārī (The lands of) Manikārn and the Lower Ghalonī whose boundary extended as far as Diabala which were given to and enjoyed and tilled by Kūhmara (is still) to be enjoyed and tilled by Kūhmara, the Brahman must not cause any interference hereto This limit has been fixed by Madī and Bhīhārī This village is to be enjoyed by his (donce's) sons and grandsons The illustrious king must discharge his duty¹ Nobody should offer any obstruction or interference

(L 14) The tax here which is to go to the illustrious king, is seven 7 *pidas* of grain, all to be paid down at once out of the first crop

(L 15) (Here follow four customary verses)

(L 19) (This) has been written by the virtuous *Paṇḍit*, the illustrious Ramapatisarman

(L 20) Mangū and Mahika gave one *latu* (of land) to Pitho in addition to (his proper) share

No 35 CHAMBA PLATE OF BALABHADRA, V S 1651

(Plate XIX, A)

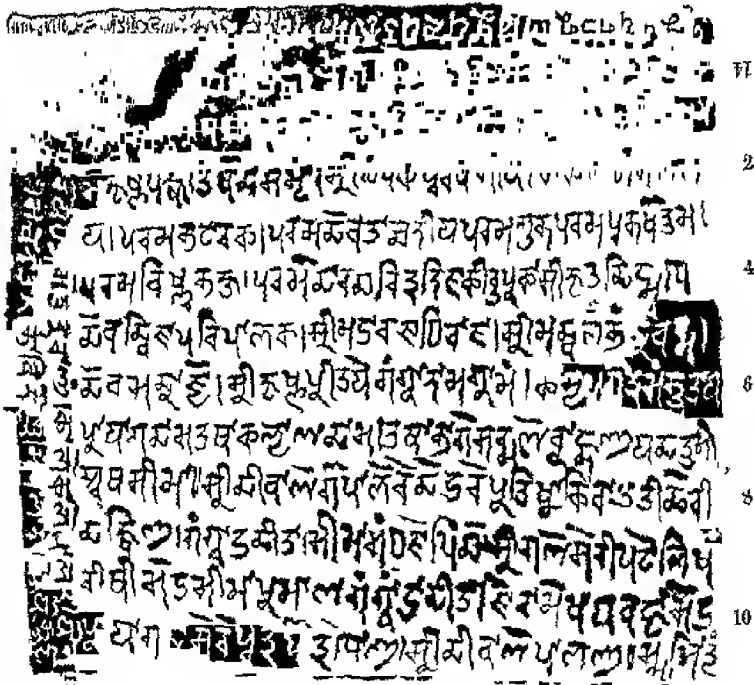
This plate² was also in the possession of Purohit Badā Dado at Chambā. It measures 8½" high by 12½" wide excluding the pierced handle on its left. In its top left corner it bears the usual seal with a Nagaṇī legend containing the king's name. The inscription covers 17 lines of which line 14 appears in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāḥ. The record is dated in the Śāstra year 70, the Vikrama Samvat 1651 in the month of Pausṇā, on the 13th day of the bright fortnight, which may correspond to Saturday, 14th December, A D 1594.

¹ That is to say, I shall preserve it as
² That is not by metal means
³ No 35 APR 15 NG 1900-0 D 3



SCALE ONE HALF



SCALE THREE FIFTHS

(L 7) by the order issued by the Royal Consort the illustrious Dharmadevi, worthy of all honour here two 2 *kurus* of land have been bestowed on the Brahman *Purohita* Pitamahman of the Bharradvaja *gotra*. This plot of two 2 *kurus* of land at Suraj has been granted by the illustrious Dharmadevi as a *hostodaka* *granta*. One 1 *kuru* of land at Bhadiama was given on the occasion of the *sa dhv* *chala* of the illustrious Virabhadra. One 1 *kuru* of land at Muhala was given to Ratana on the occasion of the *Tulapurusa* (gift) by the illustrious Virabhadra. The village of four 4 *kurus* of land (*are donat d*)

(L 12) This charta has been given to Ratana by the illustrious king. This land is to be enjoyed by Ratana's sons and grandsons themselves.

(L 13) (Here follow three customary verses)

(L 17) This has been written by the illustrious Ramapati, son of the illustrious Virabhadra of the prosperous Ganda country.

NO 26 CHAMBA PLATE OF BALABHADRA V S 1652

(Plate XIX B)

This plate was owned by Kolua Atia a *pirari* at Chamba proper. It measures high by 11" wide. It had a handle on its left which is now almost completely worn off. In its upper left corner it has the usual seal with a Nagari legend containing the king's name. There are altogether 15 lines of writing on it of which lines 12-13 are in the left margin and lines 14-15 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription refers itself to the reign of Balabhadra and is dated in the Sastra year 71 the Viratama Samvat 1652 in the month of Vaisakha on the 10th day of the dark fortnight which may correspond to Tuesday 25th March A.D. 1595. The charter registers the king's grant of the village Gangva or Gangvaha to three Brahmans probably brothers named Prayagadasa Kalyanadasa and Bhagesarman of the Kasyapa *gotra*. The occasion of the gift was the consecration ceremony performed by the king at the temple of Gopala now called Bamsigopala. This shows that some repairs or renovation had been done to that temple and the completion of the work occasioned the ceremony when the present gift was given as a *dakshina*. It is indicated in the inscription that the donated village was formerly granted by king Ganesavarman to a Brahman named Rama. This is borne out by the fact that among Ganesavarman's charters there is actually one registering such a grant namely Gangva a grant of Ganesavarman (No 18) Gangva of that record being the same as Gangva or Gangvaha of the present one to be identified with the modern Gaganli as has already been shown above (p 55). For the extent of the boundaries of the donated village the present charter refers to the aforementioned grant of Ganesavarman and adds that they were the same as defined therein. It has however not been made clear as to what happened to Rama the former owner of the village and how the same village came to be re-granted. Nor is there any indication to show that Rama was somehow related

to the donees mentioned in the present charter. Even his gotra is not specified in Ganesavarman's grant where he figures as donee. Can it be that he died childless and his property as a *brahmadeya* being not revertible to the State was transferred to other Brahmans namely Prayagadasa, Kalyanadasa and Bhagesarman?

The writer of the charter was Ramapati

TEXT

Seal { श्रीवल
भद्रचम
राजया

ॐ श्री स्वस्ति श्रीगवत ७१ श्रीमन्नृपतिविक्रमादित्यस्य १६२२ वसंतवर्षा (11 24) स कृष्णपक्ष त्रयो
ज्यम्या । श्रीचक्रकुरुरामोय etc (15) श्रीमद्गुलभद्रवर्मा । (16) दश सप्तम्य । श्रीकृष्णतीर्थ
गवा नाम ग्राम (म) कश्यपगोत्रसमन्ताय (17) प्रायगदास तथा कल्याणदास । तथा भाग्यमण
ब्राह्मणाय दत्तम् (18) जग सीमा ॥ श्रीवीरान गोपाल रे दहर् प्रविष्टा किराह तीहेरी (19) दक्षिणा ।
गवाह दीता । सीमा सर ज पिर । श्रीपण्डा मी पट लिखो—(11 10) श्री श्री सह सीमा प्रमाण गवाहा
दीता । ज राम वय बह्म सद्ग (111) प्रायगदासतः पुरपोत्रे ग्वाणा । श्रीवीरान पादणा ।
स्मृति[वाक्य] (11 12-14) साधारण्य etc (11 15) सत्यगिद्वत्श्रीरामपतिगमणादवि ॥

TRANSLATION

Seal The command of the illustrious Balabhadra varman

(L 1) Om Prosperity! Hail! In the glorious (*Sōstra*) year 71 (corresponding to the year) 1652 of the illustrious king Vikramaditya in the month of Vaisakha on the 10th day of the dark fortnight during the victorious reign of the illustrious P M Balabhadra varmadeva in residence at the splendid city of Champala

(L 6) (*The king*) has out of devotion to Lord Krishna granted the village named Gangva to (*three*) Bruhmans Prayagadasa Kalyanadasa and Bhagesarman by name born of the Kasyapa gotra

(L 8) Now the boundary the illustrious king performed the consecration ceremony at the temple of Gopala on that occasion he gave away Gangvaha as *dakṣiṇa* Gangvaha has been given away with the selfsame limits of boundaries as were detailed in the title deed of the illustrious Ganesa (*narrative to Rama*) (*The extent of land*) which was enjoyed and tilled by Rama is to be enjoyed by sons and grandsons of Prayagadasa The illustrious king must protect (*this grant*)

(L 11) The injunction of the *Śāstris* (here follow two customary verses)

(L 15) (*This*) has been written by the virtuous *Paṇḍit* the illustrious Ram pensarman

1 T a may be corrected as प्रयागदासकल्याणदासभाग्यमणश्च दक्षिणाय

* See he 0 178.

No 37 SAILA GRANT OF BALABHADRA, V S 1655

(Plate XX, A)

This plate¹ was found in the possession of one Narsingh Dayal Mangaluru. It measures 10½" high by 13½" wide including the pierced handle on its left. In the top centre it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines in all, of which lines 17-20 appear in the left margin, line 20 being a short one and running on the handle and lines 21-26 run inversely in the top margin. The last six lines are so to say half lines, lines 21-23 being separated from lines 24-26 by the seal in the centre.

The language is partly Sanskrit and partly Chumbhali. The record is dated in the Saka year 74, the Vikrama Samvat 1655 in the month of Vaisakha, on the 7th day of the dark fortnight which may correspond to Monday, 17th April, A. D. 1098. The object of the charter is to record the king's gift of a village called Sailsa to a Brahmin named Haniganasarinan son of Kehlana of the Kasyapa gotra. The boundaries of the donated area have been well defined. Besides the village, some houses at Chumbh proper were also given by the king to the same donee.

The donated village Sailsa is probably the same as Sailsa mentioned in the Lakshmi Narayan couplet plate of Balabhadra, V S 1649 (No 31). It will be seen from that record that a plot of land at that village was granted to a Brahmin, Risha by name along with several other lands. It follows, therefore, that the plot previously donated was excluded from the village donated by the present charter. As has already been shown, the village Sailsa or Sailsa is to be identified with Sails in the *Panjla parwana*. Some of the boundary villages can also be identified. Thus Bhorda, Paila and Delanada appear to be the same as Bhyor, Pael and Dilcena respectively, all of which are in the very *Panjla parwana*.

The writer of the charter was Surananda's son Ram pati.

TEXT

Seal { श्रीवल
मद्रवम
भाग्या

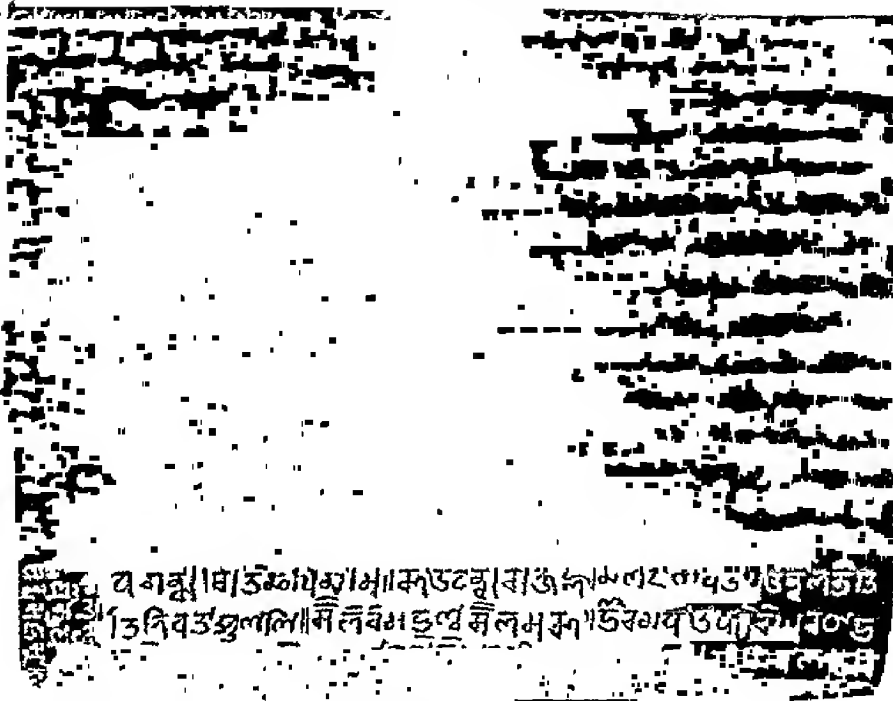
ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीमान्समकसर ७४ श्रीमन् (मन्) पतिविक्रमादित्य (॥ २६)
स्य १६५५ वशाखमास । कृष्णपक्ष त्रितीया श्रीचक्रपुण्योत्सव etc (१७) श्रीमदवलमद्रवमदवेन (१८)
शैलनमग्रम (नाम ग्राम) अथ श्रीकृष्णप्रीतय । राज्यपशोऽसम्पन्नय । कल्लणमाय । हरिण
(१९) गन्धमण वाङ्मणाय प्रदत्तम (स) ॥ तत्र मीमा । पवधि । पडडोल फादरी पोदी आ (११०)
इस सम । दक्षिण । मोदउ वीड कुटी ताड प्रैल हग मयन । पञ्चमर्दिदि वना तद (१११) वटक बट्ट
असा तमयवार ॥ उत्तरया दिशि । अउर घात्री ओगी । विरटिर (११२) सा । ओगी । कल्लोए बुद्ध सापट । सा तडा
बुद्धा विणहिरी वता । व गिदि वगडी रि । तड पिचो नि ॥ सा उटडी री कुल्ल । वर टाण वता पडडोल मो ओ

No 37 of 11735 NO 1000 of 11735 was found in the possession of one Narsingh Dayal Mangaluru. It measures 10½" high by 13½" wide including the pierced handle on its left. In the top centre it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines in all, of which lines 17-20 appear in the left margin, line 20 being a short one and running on the handle and lines 21-26 run inversely in the top margin. The last six lines are so to say half lines, lines 21-23 being separated from lines 24-26 by the seal in the centre.

The seal for the numeral 4 is one that usually does not occur in the present any other number than 4. The same form for the numeral 4 is seen again in the 11735 in the margin of a verse.

¹ The letter म appears below the line inserted afterwards.

A—SAILA GHANT OF BALABHADRA V S 1655



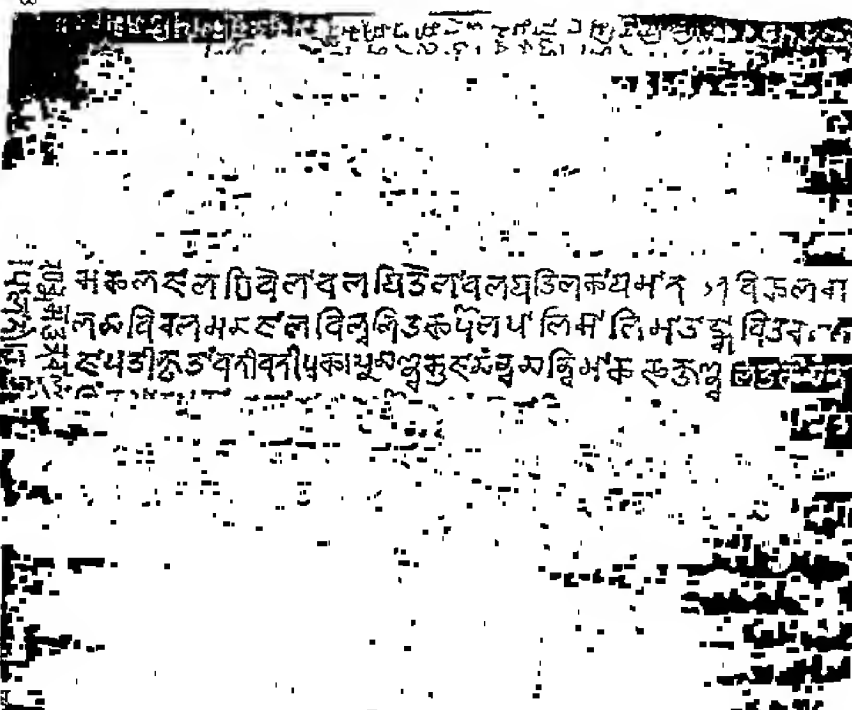
18

SCALE ONE-HALF

14

16

B—CHAMBA PLATE OF BALABHADRA V S 1656



18

02

2

4

6

(1 14) तिति वना बाणणि ॥ जैलर महणु जामय ॥ होर चव उपाध र घर ठाठ (1 15) थ
 उतर । मथ घर पाट मट घर भी एह भागण भी । श्रीद्विवाण । हरि- () गण जोग शाशनाहस्तोदक
 नामा पटा विना ॥ इह्लार पुनयोने वाणा वाहणा (1 17 24) न नमतिवाक्यानि ॥ मावागेय etc.
 (1 25) लिमितमिद (1 26) श्रीमगौडदगीय नु सानदन (न) श्रीरमापतिशमणा

TRANSLATION

Seal The command of the illustrious Balabhadrayarman

(L 1) Om Hail! Obeisance to the illustrious Ganesa In the glorious
 Sastra year 74, (*corresponding to the year*) 1655 of the illustrious king Vikramaditya
 in the month of Vaisakha on the 7th day of the dark fortnight the illustrious
 P M Balabhadrayarmanadeva in residence at the splendid city of Champala, has
 here out of devotion to Lord Krishna granted the village called Sada to a Brahman
 named Hariganasaiman, son of Kehlana born of the Kasyapa *gotra*

(L 9) The boundaries thereof on the east (*the donated area includes* the whole
 tract at the foot of the treeless slope of the watershed on the south (*it extends*)
 as far as the cave on the ridge of Bhoidu (*and*) includes the precipice of Praila on
 the west (*it lies*) inwards from the bank of the branch of the rivulet where there is a
 stepped path on the north (*it lies*) inward from the Auta boulder, inwards from
 the cliff of Ghiradi below the rock at the foot of Kahno, the boundary (*running*)
 behind the path (*leading*) to the tripartite field (*as well as*) to Binahi The watercourse
 of Jhautedi should be brought from over the watershed along the path of Dalanan
 The inhabitants of Sada are to remain in Sada

(L 14) Moreover the illustrious king has given Harigana also the house
 which were built by the Mahatha at Chamba on the raised house site belonging to
 the Upadhi along with this *lastodala* copper plate charter His (donee's) sons and
 grandsons are to enjoy and till (*the donated land*)

(L 17) There are the injunctions by the *Sarist* (Here follow four customary
 verses)

(L 25) This has been written by the illustrious Ramapatisaiman son of
 Surmanda of the prosperous Gauda country

No 38 CHAMBA PLATE OF BALBHADRA V S 1656

This plate² was found in the possession of *Parohit* Mansi at Chamba proper and
 is now kept in the Bhuri Singh Museum there bearing the catalogue number B, 22
 It is rather an unusually big sheet of copper, measuring 7¹/₂" to 8¹/₂" high by 18" wide
 excluding the handle on its left In the top corner it has the usual seal with a
 Nagari legend containing the king's name It has all told 16 lines of writing on
 it, of which lines 13 14 are in the left margin and lines 15 16 run inversely in the
 top margin

¹ See below p 18

² No 32 of *Al. B. 45* A.C., 1907 vol p 9

The language is partly Sanskrit and partly Chambya. The document is dated in the Sistraya year 75, the Vikrama Samvat 1656 in the month of Āshadha, on the 2nd day of the dark fortnight which may be equated with Thursday, 31st May, A.D. 1600. In respect of the contents, the present charter is similar to the Chamba Plate of Balabhadra V S 1649 (No. 33), since both of these record the appointment of a royal priest. In the present instance the recipient of the honour is a Brahman called Isvarasarma son of Madhava, of the Atri gotra, who, it appears from the record given in the record was a priest attached to the royal family in the time of Balabhadra as well. The present charter does not specify any special occasion for the conferment. Nor does it mention any gift to be enjoyed by the grantee, but stating that he was to continue earning and enjoying as he used to do in Balabhadra's time. That this was to last as long as the universe endures shows that the title of priesthood was meant to be hereditary. Thus P. M. P. Balabhadra who owned the present plate must be a direct descendant of Balabhadra, the original recipient.

The charter was written by Surananda's son Ramapati.

TEXT

Seal { श्रीवल
मद्रवर्म
अय्या

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीशान्दनमवस्थे ७ श्रीमन्मपति विक्रमादित्यस्य १६५६ आपादमासे
२ मासौ (॥ २६) तिथौ तृतीय (याया) । श्रीचक्रपुरवासीय etc (१७) श्रीवलमद्रदेवविजय
स (मा) मास्ये श्रीकृष्णपोतय । अत्रिगोत्रमभूताय (१८) पट्टकर्मरताय सादवसताय । ईश्वरगमने ब्रह्मणाय
योगेन्द्रिय प्रदत्त (न) ॥ अचक्षुर्मृत्युताम्रकद्वहाण्डपय- (१९) तरुपभुजनीय ॥ य कश्चिन्मम वशयो (श्वो)
वान्या ना अपहता ग्यात् न तरुपातो म्यात् ॥ अथ भाप (पा) फली एह (११०) जे श्रीदिवाणे । पुरोहितार्थ ।
इत्युक्त जोग दिती फली गह ज जिह्वा पिच । श्रीराए श्रीप्रनापमिहे रे वारे । ईशु (१११) र पुरोहिनि ।
गारा पीदा । मद्रदा कमादा रिता । तीहा । श्रीदिवाणे । श्रीवलमद्रे भी इत्युक्त जोग दिति । पुरो-
(१११२-१५) त्रिति । खया पिता सट्या कमया करो ॥ तत्र म्मि (म्मे) तिवाक्य ॥ साधनेय etc (११६)

लिखितमिदं श्रीमन्मपतिदत्तं श्रीमुरानन्दस्तुतं (न) श्रीमन्मपतिशर्मणा ॥

TRANSLATION

Seal The command of the illustrious Balabhadraverman

(L 1) Om Hail! Obeisance to the illustrious Ganesa! In the glorious Sistraya year 75, (corresponding to the year) 1656 of the illustrious king Vikramaditya in the month of Āshadha, on the 2nd day of the dark fortnight during the victorious reign of the illustrious P. M. P. Balabhadradeva, in residence at the splendid city of Champaka,

(L 7) (the king) has, out of devotion to Lord Krishna, conferred priesthood on the Brahman Isvarasarma son of Madhava, born of the Atri gotra intent upon the sixfold duty* That is to be enjoyed as long as the moon, the sun, the stars and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hercupon) may descend into hell

* See below p. 372

* See also a, p. 67, n. 6

(L. 9) Now the explanation (of the above) in *Bhāṣā* is as follows. The illustrious king has conferred priesthood on Isuru that is to say the illustrious king Balabhadra has accorded the same rights and privileges of priesthood to Isuru as he used to enjoy in the time of the illustrious Pratapasimha, in like manner he may continue earning and enjoying.

(L. 12) There is the injunction of the *Smṛitis* (Here follow two customary verses)

(L. 16) This has been written by the illustrious Ramapatisarman, son of the illustrious Surmanda of the prosperous Gauda country

NO. 39 CHAMBA PLATE OF BALABHADRA V S 1656

(Plate XL, B)

This plate¹ was possibly also in the possession of *Purohit* Mansa at Chamba proper who owned the preceding one, though there is no definite information as regards that. It measures about 10½" high by 12" wide and has no handle. From its lower right corner a small bit has broken off and as a consequence thereof two or three *akṣaras* have been lost. In the top left corner of the plate there is the usual seal with a Nagari legend containing the king's name. The inscription covers 21 lines in all of which lines 17-18 appear in the left margin and lines 19-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The preamble of this record exhibits a considerable change so far as the epithets applied to the king are concerned. Being conventional as usual, the new epithets do not enlighten us much with regard to the king's real achievements, though they reflect some poetic merit on the part of the composer through his grandiloquent style much appreciated in those days. The record is dated in the Śāstra year 75, the Vikrama Samvat 1656 in the month of Āṣāḍha, on the 10th day of the dark fortnight, which may be equivalent to Thursday 7th June, A. D. 1599, that was thus just a week after the foregoing charter had been issued.

The present charter records that the king took a plot of land from the Brahman Išvarasarmān of the *Atri-gotra* at the village of Sahraula for making a garden and a tank there and that in lieu thereof he gave two extensive fields to that Brahman. The smaller of the two lay in the very same village of Sahraula, while the bigger was in another village called Chinai, where the Brahman also received a house site along with a kitchen garden and a threshing floor. From the details given it appears that the Brahman was given nearly twenty times as much land as was taken from him. He is to be identified with the recipient of the foregoing charter.

The garden and the tank referred to in the inscription as then being in contemplation subsequently did come into being, for they still exist at that village as the property of the State. The village of Sahraula is only about two miles from Chamba, being the same as Sarol in the Rajnagar *parganā*. It has not been possible to identify Chinai or Chinai though apparently it is to be sought in the same Rajnagar *parganā*.

¹ No. 33 of APRAS AC 1003-04 p. 5

Scal { श्रीवल्लभ
भद्रवर्म
आभय।

[illegible]

Seal The command of the illustrious Balabhadra rman

(L 1) Om Hail Obeisance to the illustrious Ganesh! In the glorious Sastri year 75 (corresponding to the year) 1656 of the illustrious king Vikramaditya in the month of Āshvīḍha on the 10th day of the dark fortnight

(L. 2) The illustrious P M Balabhadraarmadeva in residence at the splendid (city of) Charupaka who is as adorable as an illustrious supreme deity who is highly venerable pre eminent among men worthy of all honour who is a son of the illustrious Virabhadra is a very astachala³ for the sun (in the form) of the mass of vermillion from the hair partition of the wives of all the neighbouring chiefs⁴ is a very forehead mark of the entire globe of the earth surrounded by the billowing seas who has turned the beggars of the world into possessors of elephants by dealing out to them tuskers looking magnificent with the sides of their temples bedewed with the thick ichorous fluid dripping incessantly (and) who has the whole circle of the earth bedecked with clusters of lotuses (in the shape) of his enemies heads violently severed by the darting superb arrows issuing from the bow stretched as far as the ear by the might of the very cudgels of his mpetuous arms has here out of

* Ork with as little as with in the balance to find a partly in the of the last time have some time been supplied, the a goal being been to a

* 500 below p. 175.

² That is the supposed mountain behind which the sun was

In other words, I ask God all the prayers that I can, and I am ready to suffer for them. I have seen many who are such have ceased; but I am not one of those who cease that I have seen by the good works which abound in all of us.

devotion to Lord Krishna, given another land to the Brahman Isvarasarma, born of the Atin *gotra*, well versed in the three Vedas, after having taken (from him his) former land

(L 11) Isuru had a *pa* (that is, one *Kuru*) of land at Sahraula. That has been taken from him by the king for laying out a garden and constructing a tank there. In lieu of that the king has given him some other lands, namely one field measuring four 4 *pidas* and fourteen 14 *pathas* of seed corn at Chinlori and another field measuring only six *pathas* or *manis** of seed corn at Sahraula, the whole of the given land thus measuring five *pidas* of seed corn. Besides, a house site along with a kitchen garden and a threshing floor at Chinlori has been given to him. He may also bring the watercourse to his field at Chinlori in the same manner as he formerly used to do to his land at Sahraula.

(L 17) (Here follow three customary verses.)

(L 21) This has been written by the illustrious Ramapatisarma, son of the illustrious Surottama of the prosperous Gauda country.

NO 40 SAKLA PLATE OF BALABHADRA, SASTRA 75

This plate was discovered in the possession of a Brahman, Padma by name, at the village of Sakla in the Saho' *pargana*. The left side of the plate, where there is a handle, is narrower than the right side. It measures thus $5\frac{1}{2}$ to $8\frac{1}{4}$ high by $10\frac{1}{2}$ wide including the handle. The engraving is not well executed. The seal, too, is not properly shaped. It is comparatively small in size, though it has the usual form of a rosette. The legend in its centre is indistinct and seems to read *Śri Bala* while each of the two letters *bhūḍṛa* appears to be engraved within a petal, the characters being Nagari. The inscription covers 17 lines in all of which lines 13-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambiya. The record is dated simply in the Śastra year 75, on the 27th day of Aśvina, that is the month Āsvina. The corresponding Vikrama Samvat would be 1656. The equivalent of this date in the Christian era may be Sunday, 28th October, A. D. 1599.

The object of the inscription is to record the king's grant of a village named Rauhika to a Brahman called Sado, son of one Kikyala Jio. From the details in the *bhasha* portion, it appears that the donee had formerly shared the grant with his elder brother, and that he was to pay a tax of two *pidas* of grain annually—one *pida* from the first crop and one from the second crop, though the grant is termed as *hastodaka-sasana* which usually indicates 'a tax-free gift'. Some *bhasha* expressions are not intelligible.

The charter was composed by Surottama's son Ramapati.

* The meaning of the *bhasha* portion being too much to explain, all given literally, understanding only a small part thereof has been given here.

† It is related from Dr. J. P. S. that the *pidas* and *pathas* to be worked six *manis*. This to me *pa* and *man* are equivalent words.

‡ In Dr. J. P. S.'s manuscript the name of the *pargana* is stated to be Panjla, but the list of villages does not show any village of the name of Sakla in that *pargana* while one is found in the Saho *pargana*.

TEXT

Seal { श्रीबल
[भद्र]

ॐ श्रीगुरुभ्यो नमः असौज प २३ श्रीमहाराजाधिराज परमसुत (1.2) परमाशुपोत्तम परमांदास्वरिव
परमभूषणतपि । (1.3) परमभट्टाङ्क श्रीबलभद्रदेवविजयस(सा)माज्ये ॥ अथ श्रीकु- (1.4)
मुद्रय(क्या) लज्जोमुनाय सदे- (1.5) नाम्ने ब्राह्मणाय रउलीक
म (म) प्रत्त । ॥ जानद्वसुग- (1.6) मुद्रय(य) तमुपभू(भो)जनीय(य) ॥ ज (य) कश्चिन्
म वस्य(ज) मा वा द (1.7) न्यो वा अपहर्ता स्यात् न नृकपाती स्यात् ॥ जय मापा फलो ॥ (1.8) एह
ने श्रीरत्नान् गउलीक नामग्राम सीमा प्रमाण जिओरी (1.9) भउली तथा बहेरी मउली । हस्तोदक
नमण वामास्त करे (1.10) दीता । एहा दह्वे रे पुत्रपोत्रे खाणा वाहणा । जिओ ए । गउलीक वा-
(1.11) हण नट मरणा वमणा । अट थ्यार जाड के करी के कदम ग्वाड दे (1.12) पे ॥ होर । मगणी
मद दी एक जेण । अन पि १ एक बाह्नीआ बर्मा ? (1.13-15) प्रति जने पिडे दुड दीय करणा ॥
द फले (1.16) ॐ (1.16) लिखितमिद श्रीमद्गो(दगो) इदेशीय स्रोत- (1.17) मसुत (त) श्रीरमापति-
नमः ॥

TRANSLATION

Text. The illustrious Balabhadra.

(L. 1) Om. In the glorious (*Sūtra*) year 75, on the 27th day of Asoja, during the glorious reign of the illustrious P. M. Balabhadradeva.

(L. 3) Here (*the king*) has, out of devotion to Lord Krishna, granted the village named Raulika to a Brāhman called Sado, son of Kukyala Jio. (*This*) is to be enjoyed as long as the moon, the sun and the ocean endure. Whosoever, whether of my family or anybody else, would encroach (*heretupon*) may descend into hell!

(L. 7) Now the explanation in *bhāṣā*. The illustrious king has given the village named Raulika with its fixed boundaries as a *hastodaku* copper-plate grant (*formerly*) shared by Jio and his elder (*brother*). This is to be enjoyed by his son and grandsons. Jio alone is to till, cultivate and dwell at Raulika.

(L. 11)

(L. 12) Moreover (*the donor*) must pay as tax two *pidas* of grain every year one 1 *pida* of grain from the first crop (*and*) one 1 *pida* of grain from the second crop.

(L. 13) (Here follows one customary verse.)

(L. 16) This has been written by the illustrious Ramāpatikarmaṇ, son of Surottama of the prosperous Ganda country.

No. 41. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA;

V. S 1664

This plate² belongs to the temple of Lakṣmī-Nārāyaṇa at Chamba proper and is now preserved in the Bhuri Singh Museum there, its catalogue number being B, 23. It measures 8½" high by 12" wide. It had a handle on its left, which has

¹ See below, p. 177

² No. 34 of APRAS, NO. 1903 (3), p. 6

almost entirely broken off. Some letters of the inscription ran also on the handle. They, too, have been lost. Small bits have chipped off from the corners of the plate, except the top right corner. The chipping off at the lower corners has resulted in the loss of two or three syllables. In its top left corner the plate has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 19 lines, of which lines 14-15 appear in the left margin, line 16 occurs on the handle and lines 17-19 run inversely in the top margin. It cannot be ascertained whether the handle originally contained more lines. Even the extant line of writing on the handle, consisting only of a few letters, has only the signs of the *mātrās* preserved, the lower portions of the syllables having been destroyed.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śāstra year 83, the Vikrama Samvat 1664, in the month of Bhādrapada, on the 7th day of the bright fortnight. The date may be equivalent to Wednesday, 19th August, A. D. 1607.

The inscription records the king's grant of some land at a village called Pura, Purā or Pūrī in the Śāho *mandala* to a Brāhman named Baradāni Gopi of the Kaśyapa *gotra*.

The Śāho *mandala* refers to the Śāho *parganā*, but no village of the name of Pura, Purā, or Pūrī is to be found there. The villages mentioned along the boundaries namely Parautā or Paharautā and Haitā, are the same as Paroṭha and Hemṭha respectively. Both of them are in the Śāho *parganā*. The river referred to in the record is the same as the Sāl.

Towards the end several persons are named as witnesses to the demarcation of the boundaries of the donated area.

It is not known how the grant later on came into the possession of the temple of Lakshmi Nārāyaṇa.

TEXT

Seal श्रीवल सङ्गम आग्या

ॐ श्री ॥ शास्त्रमवतार ८३ श्रीमद्भूषणविरुमादित्य १६६४ भाद्र (II 2-6) पदमासे शुक्लपक्ष
सप्तम्या । श्रीचपकपुरवासीय etc (17) श्रीवलसङ्गमसद्विजयसन्ना- (सा) त्रा (1.8) ज्ये ।
ब्राह्मणसङ्गमस्यत पुरनाम ग्राम (म) । श्रीकृष्णप्रीतये । काश्यपगो (19) नाथ वरदाणीगोपीनाम्ने
त्र (त्रा) ह्युपाय सप्रदान (न) ॥ तदनेन समतानेन (1.10) नु (उ) पशु (भो) जनीय ॥ तत्र ॥ पुरे वा विडरा ।
मत बीज पि ५ पज गोपी दिली । (1 11) सीमा ॥ उपर श्रीनारायणे दे पाहरि दे । परीते कने सी । होर हँदे दे
बाल तथा (1 12) पहरीते रे नाला अदर ओ नेड दी दिमा नेड अदर जे भूड जहे से गोपी खा- (113) गी ।
एह श्रीदिवाणे दा धर्म एह गाए पूरि दा सीमाप्रमाण गोपी {को ?} (1 14) ए पालणा ॥ राजपुत्र परगणमे
चडिदासे (1 15) किदारिखिरि । नाह सिधुषु मलुके । (1 16) रे । (1.17) रैववाल रणु तथा विर्वला
बुधो । तथा । चपु बीजे दा प्रमाण छेक छ भ । (1 18) पाड दीत ॥ ए पालणा ॥ पालनात्परमो धर्म पालना-
त्परमो (म) यग । (1 19) प (वा) लनात्परम न्वर्गो गरीयस्तेन पाल येत् (नम) ॥ लिखितमिद रमापतिना ।

Seal: The command of the illustrious Balabhadravarmān.

(L. 1) On the glorious Śāstra year 83, (corresponding to the year) 1664 of the illustrious king Vikramāditya, in the month of Bhādrapada, on the 7th (Tithi) of the bright fortnight, during the victorious reign of the illustrious P. M. Balabhadravarmān deva, in residence at the splendid city of Champaka;

(L. 2) the village named Purā in the Śāho mandala has been granted to a Brahmin named Haradīni Gopī of the Kāśyapa gotra (by the king) out of devotion to Lord Śrīhara. That is to be enjoyed by him as well as by his progeny.

(L. 3) Here are the details of Purā: (the land) given to Gopī (measured) 1000 paces of seed corn. The boundaries: the upper limit (runs) alongside the village, adjoining to the watchmen of the holy Nārāyaṇa (the donated land lying) between the stream of Hantā and the stream of Paharautā, the river (Sā) (forming) the boundary-line in the front. The land that lies upwards from the river is to be enjoyed by Gopī. This pious gift of the illustrious king, this village of Pūrī which God has well defined should be preserved for Gopī.

(L. 4) The prince Paraśarāma, Chamdāsa, Kidāri, Bhikhāri, the barber Śatama, Mānaka, the king's personal servant Rānu, Bīrbalā, Budho, and Chāpā have fixed the amount of seed-corn and defined the boundary-lines. This should be maintained.

(L. 15) (Here follows one customary verse)

(L. 19) This has been written by Ramāpati.

NO 42 CHAMBA PLATE OF BALABHADRA: ŚĀSTRA 84

This plate¹ was found in the possession of the present Rājaguru, Pandit Thākur Nās, at Chamha proper. It measures 11" high by 11½" wide. It had a handle on its left, but that is now broken off. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. There are altogether 17 lines of writing on it, of which line 16 occurs in the left margin and line 17 runs in the top margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 84, on the 20th day of Phālguna. The corresponding Vikrama Samvat must be 1665, and the date may thus be equated with Friday, 17th March, A. D. 1608.

The inscription records that the prince Anuruddha donated, with the consent of king Balabhadra, a village called Śimgī to three Brāhmins, Dāmodara, Bīśudā and Lakṣmī, while he was at Prayāga. The occasion of the gift is stated to be the śrāddha of the Kolvāla queen. From these details it follows that the prince Anuruddha was at that time on pilgrimage and visited the holy place of Prayāga (Allahabad) where he performed the śrāddha ceremony. It is known from other sources that the prince Anuruddha was Balabhadra's son. The Kolvāla queen² evidently refers to one of Balabhadra's consorts, the mother of Anuruddha.

¹ No 35 of APP 48, NO, 1903-04, n. 8.

² Since she hailed from Kulu, she is styled Kolvāli i.e., 'princess of Kulu'.

The donated village *Simgi* is identical with *Simgi* in the *Udaipur pargana*, 8 miles from *Chamba* on the road to *Dalhousie* via *Kolhadi*. The other villages mentioned in the inscription are all in the same *pargana* of *Udaipur*. Thus *Mihla*, *Gunoda* and *Binotā* are the same as *Mihla*, *Ganodi* and *Bhanhota* respectively. *Kharoli* is said to be a hamlet in the *Udaipur pargana* though the list of villages does not include it. Some of the names of the witnesses mentioned towards the end are each preceded by a term denoting the village to which the particular individual belonged. Thus *Chinadi* and *Chaghvāla* evidently mean 'resident of *Chaneda*' and 'resident of *Chamjhum*' respectively. These two villages are in the *Udaipur pargana*. *Kudhyala* is also a similar term, though it is not clear to which village it refers.

The charter was written by one *Puramdara*.

TEXT

Seal श्री बल भद्रवर्म जग्या

ॐ स्वस्ति ॥ ॥ श्रीकृष्णाय नमः ॥ ॥ सवत् ८४ फा (1 2) लृगुणप्रविष्ट २० श्रीमन्वपकपुरवासीय ॥ पर (1 3) सभट्टारक श्रीमहाराजाधिर(रा)ज श्रीपरमपुरुषो (1 4) सत्[म*] सकलमगलालय सकलपुणरमणीय ॥ श्रीम (1 5) बलभद्रवर्मद्वय आज्ञया ॥ अय श्रीमहाराजपुत्रे (1 6) अनिरुधे [प्र]याग अदर गिगिताम ग्राम बहु दमा (1 7) द्रविगुडलवि जोग हस्तोदक दित । तिघरिसी (1 8) मा प्रम- (मा)ण लिखित ॥ पूर्वदिमा । डडरड नाल् अद (1 9) र ॥ दक्षिण दिमा ॥ दुवन विडमोह बडि बोडिअ- (1 10) दर ॥ पश्चिम दिमा ॥ बडि वीड अदर मिह्ल धेरा (1 11) उत्तर दिमा ॥ गलेणे गनु अदर । खरोली गुनोडे (1 12) रि दिमा ॥ एह मम क्षिगिरी सिख्य मये र प्रमाण (1 13) होर । कुनु २ विणोते मज । राणि कोन्वाल् रे सराध रा (1 14) हस्तोदक दित । एह जागण श्री दिवणे बहु दमोद (1 15) रे रे पुत्र पोत्रे जोग पालण ॥ चिनडि चक । चन्नवाल स (1 16) गता । कुह्यार सिधो कुमु । कुध्याल लवमिए नमत मीमा वधि (1 17) लिखित पुरदर

TRANSLATION

Seal The command of the illustrious Balabhadra-varman

(L 1) Om Hail! Obeisance to Lord Krishna! In the (Śāstra) year 84 on the 20th day of Phalguna, by the order of the illustrious P M Balabhadra-varmadēva, in residence at the splendid city of Champaka,

(L 5) the illustrious prince Aniruddha, while at Prayaga, donated the village called *Simgi* as a *hastodaka* (grant) to the *Badu* *Damodara*, *Bisuda* and *Lakhi*. The extent and boundaries thereof are recorded on the east (the donated area lies) within the *Damureḍa* stream, on the south within the junction of the two paths, the footpath running on the ridge and the large boulder, on the west within the high ridge in the direction of *Mihla*, on the north within the *Galemu* pass towards *Kharoli* and *Gunoda*. All this is the extent of the boundaries of *Simgi*. Further, two 2 *kurus* (of land have been given) at *Binota*.

(L 13) (This) *hastodaka* (grant) has been given on the occasion of the *srūdḍha* of the *Kolvala* queen.

(L 14) The illustrious king should protect this grant for the *Badu* *Damodara*'s sons and grandsons.

(L 15) The boundaries have been fixed in the presence of the *Chinadi* *Ghaka* the *Chaghvāla* *Sagata*, the potters *Śibo* (and) *Kugu*, and the *Kudhyala* *Lakhami*.

(L 17) (This) has been written by *Pūramdara*.

(Plate XXI. A)

This plate is also said to have been in the possession of the present Rājaguru, Pandit Thākur Dās, at Chamba proper, though the land, the gift of which is recorded therein, now belongs to the temple of Lakshmi-Nārāyaṇa. The plate measures 8½" high by 11" wide excluding the handle on its left. In the top left corner there is the usual seal with a Nāgarī legend containing the king's name. The writing on the plate covers 20 lines, of which lines 17-18 appear in the right margin, while lines 19-20 run inversely in the top margin. A small piece has chipped off from the bottom right corner, and as a result thereof some *akṣaras* at the ends of lines 14-16 have been lost.

The language is almost throughout Sanskrit. Line 10 containing a few details in the *śāstrā*. The charter is dated in the Śāstrīa year 86, the Vikrama Samvat 1667 in the month of Kārttika on the 11th day of the dark fortnight, which may be taken to correspond to Tuesday, 2nd October, A. D. 1610. The inscription records the king's grant of some land to a Brāhman called Narottamaśarma, son of Rāmadeva, of the Gaṇṭoma *gotra*. The land lay between Obadi and Gādū, the former of which is identical with the village Obari in the Sāch *parganā*, while the latter is supposed to be the name of a field.

The charter was written by Rāmāpati.

TEXT

Seal. श्रीवल भद्रवर्म आया

ॐ श्री गणेशाय नमः ॥ श्रीशास्त्रसचिवसरे ८६ श्रीमन् (ब्रू) पतिविक्रमादित्यस्य १६- (॥. 2-6) ६७ कालि-
(र्त्ति) कर्मास कृष्णपक्षे तिथौ एकादश्यां । श्रीचपकपुरवासीय etc. (1.7) श्रीवलभद्रवर्मदेवपादा मद्र (ब्रा) ज्ये
श्रीकृष्णप्रीतये । गौतमगोत्रसम्भवा- (1.8) य । रामदेवपुत्राय । विन्तुलनिर्मलाय त्रिमध्योपाश (न) काय पद्ममेर-
(1.9) नाय । स्वकारकमलचिह्नित विचित्रप्रसादभूमिपत्र समर्पयन्ति । ओय- (1.10) डी गाडुड मध्य
भूमि विज्र प्रमाण पिडे ८ अक्षरे पिडे अठ नरोत्तमज- (1.11) मणे ब्राह्मणाय सप्रदत्त । तदनेन ससता-
नेनाचद्रमृगमण्डलधुव- (1.12) मण्डलनह्याण्डस्थितिपर्यन्तमुपमु (मो) जनीय । योत्रापहर्ता स दृश्यो बध्यो (॥ 13-19)
नरकपती स्यात् ॥ तत्र स्फुटिलोका ॥ साधारणेय etc.² (1.20) ... लिखितमिद श्रीगमा [पु] निगमणा ॥

TRANSLATION

Seal: The command of the illustrious Balabhadra-varman.

(L. 1) Om Obeisance to the illustrious Gaṇeśa. In the glorious Śāstrīa year 86, (corresponding to the year) 1667 of the illustrious Vikramāditya, in the month of Kārttika, on the 11th day of the dark fortnight, the revered illustrious P. M

¹ No. 17 of APPAS, 20. 1903 p. 5 The name of the locality is given there as *Obari*, whereby *Obadi* of the record is meant

² See below p. 178

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SCALE THREE FTMS

[illegible]

Balabhadravaramadeva, in residence at the splendid city of Champaka, during his righteous reign, out of devotion to Lord Krishna confers (*this*) distinct title deed adorned by his own lotus like hand, conveying a land grant, on a Brahman called, Narottamasarman, son of Ramaden, born of the Gautama *gotra* who is of pure descent,¹ who (*regularly*) performs the *tri-sandhya* rites,² (*and*) who is intent upon the sixfold duty,³ the granted land (*lying*) between Obadi and Gadui measuring 8 *pidas* in words eight *pidas*. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L 13) There are the verses from the *Smritis* (here follow four customary verses)

(L 20) This has been written by the illustrious Ramapatisarman

NO 14 MANGAROL PLATE OF BALABHADRA, V S 1670

(Plate XXI. B)

This plate⁴ was received from one Samju Gopal of the village Mangarol in the Saho *pargana*, and is now kept in the Bhuri Singh Museum at Chamba proper, its catalogue number being B, 24. It had a handle on its left, but that is now broken off. It measures 10" high by 12½" wide. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription comprises 20 lines, of which lines 16-17 occur in the left margin, while lines 18-20 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription is dated in the Śastra year 89. The corresponding Vikrama Samvat is stated to be 1600, but that is most probably a mistake on the part of the engraver. The intended reading must be 1670. The *tithi* and the occasion of the grant are mentioned further on in the record as being the Ganga Dasahara, i.e., the 10th day of the bright fortnight of the month of Jyaishta. This might be equivalent to Wednesday, 19th May, A. D. 1613. This was a day previous to the fast day of *Nirjala ekadasi*.

The inscription refers itself to the reign of Balabhadra but records a land grant made by his son, the prince Janardanadeva, to one Samju Dadu of the Kasjap *gotra*, at Haridvara (Hardwar) on the aforementioned date. The donated land lay in the village of Mangulaura, which is the same as Mangarol, the provenance of the plate. The donation included also a field called Halyala which is now known as Halela, but that is at present not cultivated, having turned into a jungle. Towards the end, a reference is made by way of confirmation, to the effect that the same donee had been given a piece of land at the *Padhara* that is the plateau of Saho on the occasion of the inauguration ceremony of a house probably the prince's own mansion.

¹ See above p. 67 n. 4

² See above p. 67 n. 5

³ See above p. 67 n. 6

⁴ No. 87 of *APRIS* NO 1904 C, p. 15

TEXT

Seal श्रीवल मद्रव आर्या

ॐ नमो भगवते वासुदेवाय । श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १) ॐ नमो भगवते वासुदेवाय ॥ श्रीम (१५) हाराजकुमार ।
 २) ॐ नमो भगवते वासुदेवाय (॥ ४) श्रीवलमद्रवमद्रवसद्राज्य ॥ श्रीम (१५) हाराजकुमार ।
 ३) ॐ नमो भगवते वासुदेवाय (॥ ५) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ४) ॐ नमो भगवते वासुदेवाय (॥ ६) विचारजयभ [ग^१]वदभक्तिपूता (ता)
 ५) ॐ नमो भगवते वासुदेवाय (॥ ७) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ६) ॐ नमो भगवते वासुदेवाय (॥ ८) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ७) ॐ नमो भगवते वासुदेवाय (॥ ९) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ८) ॐ नमो भगवते वासुदेवाय (॥ १०) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ९) ॐ नमो भगवते वासुदेवाय (॥ ११) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १०) ॐ नमो भगवते वासुदेवाय (॥ १२) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 ११) ॐ नमो भगवते वासुदेवाय (॥ १३) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १२) ॐ नमो भगवते वासुदेवाय (॥ १४) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १३) ॐ नमो भगवते वासुदेवाय (॥ १५) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १४) ॐ नमो भगवते वासुदेवाय (॥ १६) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १५) ॐ नमो भगवते वासुदेवाय (॥ १७) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १६) ॐ नमो भगवते वासुदेवाय (॥ १८) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १७) ॐ नमो भगवते वासुदेवाय (॥ १९) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००
 १८) ॐ नमो भगवते वासुदेवाय (॥ २०) श्रीमद्विष्णुसंहितायां (॥ २-३) स्त १६००

TRANSLATION

The command of the illustrious Balabhadradeva
 (1) On His Ill¹ Ohsance to the holy Ganesa² In the glorious Sastra
 30 (according to a version) 1670 of the illustrious king Vikramaditya during
 the righteous reign of the illustrious P M Balabhadravarmadeva,

(1 4) the illustrious prince Janardanadeva who is endowed with all virtues
 is exceedingly generous (as his heart purified through his devotion to the Lord as
 a result of his contemplation upon the doctrines of the holy Bhagavatas, has his
 mind exultant in the nectar of the lotuses (in the form) of Lord Krishna's feet is a
 son of the illustrious king (Balabhadravarmam), and is worthy of all honour being in
 good health has out of devotion to the holy Ganga as well as to Lord Krishna made
 a gift to the Brahman Dudusarman born of the Kasyapa gotra of pure descent,³
 intent upon the sixfold duty,⁴ at Handvara in the month of Jyaishta, on the 10th
 day of the bright fortnight on the occasion of the Dasahara He as well as his
 progeny may enjoy that so long as the moon, the sun the stars and the universe
 endure Whosoever would encroach hereupon deserves to be punished and put to
 death and may descend into hell¹

(1 11) The boundaries hereof The illustrious Mia Janardana gave a
 vastodaka grant to the Samju Dudu (while bathing) in the Ganges on the occasion of
 the Dasahara The details thereof are recorded two 2 bhanges of the Ghadauta land
 with its fixed boundaries within the village of Mangalaura along with the Halyala
 field to the very extent and limits to which it was formerly enjoyed on the ghada
 system the same extent and boundaries may be preserved Moreover Duda may

1 The portion within the brackets has been supplied from the same expressions occurring elsewhere

2 See below p 18

3 See above p 67 n 4

4 See above p 67 n 6

bring the watercourse to Mamgalaura whichever way he chooses nobody should obstruct to that The watercourse is also given as *hastodaka* One *luna* of land on the plateau, adjoining the State demesne was given (*to the same donee*) on the occasion of the inauguration ceremony of the (*prince's*) house

(L 18) Now the stanza (here follows one customary verse)

(L 20) This has been written by *Pandit* Ramapati

No 45 MADANPUR PLATE OF BALABHADRA, V S 1671

It is not known as to who owned this plate or from which place it was obtained Nor are its present whereabouts known It is further to be regretted that no impression or photograph of this plate is available Fortunately however a transcript of its inscription and some particulars about it are to be found in the manuscript material left by Dr Vogel Its measurements are given there as 9" high by 14½" wide It is said also to have had a small handle to its left and a seal in its upper left corner which as usual had a Nagari legend containing the king's name It is not stated there as to how many lines the inscription consisted of In his transcript however, Dr Vogel has shown 20 lines of writing but considering the unusual length of the matter given in the last line there and comparing it with the average matter in every other line it may be concluded that the inscription consisted of 22 lines Further in his transcript Dr Vogel has shown against line 16 that from that line onwards the inscription runs in the left margin Bearing this in mind when we see that line 19 contains only a few letters we may infer that lines 16-18 appeared in the left margin line 19 ran on the handle and line 20 (or lines 20-22) in the top margin as in the case with so many other similar plates

The text given below is a copy¹ of Dr Vogel's transcript I have not been able to check it, since neither the original nor any estampage of it was available to me

The language of the record for the most part is Sanskrit some portion being in Chambyah It is dated in the Śastra year 90 the Vikrama Samvat 1671 in the month of Vaisakha on the 11th day of the bright fortnight which may correspond to Sunday, 10th April, A D 1614 It refers to the reign of Balabhadra and records his gift of some land to a Brahman named Baḍa Dhaḥiśarmaṇ son of Sadoka or Sado, of the Kasyapa *gotra* a resident of Madanapura though the *blasha* portion of the text makes Sado himself the donee The occasion of the gift was the *udyaṇa* of the *ekadasi vrata* apparently observed by the donor

Madanapura, the native place of the donee is to be identified with Madanpur 3 miles north east of Nurpur From this it may be supposed that the present plate was in the possession of some Brahman in that village

The writer of the charter was Ramapati Towards the end of the record there is an unfamiliar imprecatory verse which may be taken as the writer's own coinage The remarkable part of it is that it swears the Hindu and Turushka (Mohammadan) kings saying that if they violate the grant they would incur the sin of eating the flesh of cow and of pig respectively It need not be pointed out that to a Hindu a cow is too sacred to be killed and to a Mohammadan pork is forbidden

¹ In one of two cases where the reading appeared to me a new so for obvious reasons I have not followed Dr Vogel's transcript

[illegible]

TRANSLATION

(L 1) Om Hail! Obeisance to the holy Ganesa! In the glorious Śāstra year 70 (*corresponding to*) the year 1671 of the illustrious Vikramāditya in the month of Vaisāḥa, on the 11th day of the bright fortnight, during the victorious righteous reign of the illustrious P M Balabhadravarmadeva, at the splendid city of Champaka

(L 6) here, on the occasion of the termination of the fast on the *ekādāśī* day, (*the King*) confers, out of devotion to Lord Kṛṣṇa, (*this*) distinct charter, adorned by his own lotus like hand, conveying a land grant, on the Brāhman Badu Dhahluśarman, son of Sadoka, born of the Kasyapa gotra, resident at Madanapura, of pure descent,⁷ who (*regularly*) performs *tri-sandhyā* ⁸ rites (*and*) is intent upon the sixfold duty ⁹ And therein two *lāhadis* of land are granted. He as well as his progeny may enjoy that so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell ¹

(L. 11) There the extent (of the donated area) is two 2 *lāhadis*. The illustrious king gave this to Sado on the occasion of the *udyāpana* of the *ekādasi vrata*. One 1 *lāhadī* of that belonged to Chakadradi Bhikkhans and one 1 *lāhadī* to Khiladi. The extent of the boundaries is the same as was formerly enjoyed—the same has been given to the Badu. It may be enjoyed in future by Badu Sado's sons and grandsons.

¹ See below p 178

² Perhaps the intended reading is *येचतद*.

* The literal sense of रहित is left, here quitted or separated, but it is used in the sense of 'given away'.

* The correct form should be गीयता or गीयते

¹ It is may be corrected into किमपि

* See below, p 177

* See above p 67, N 4

■ See above, p 67, N 5

* See above, p. 67 N.6

(L 15) There are the verses from the *Smritis* (here follow two verses)

(L 20) This has been written by Ramapatisarman

No 46 GULEHI PLATE OF BALABHADRA SASTRA 93

This plate¹ is stated to have been in the possession of a Brahman Parama by name, at the village of Guleh in the *Beripargana*. It measures 6¹/₂" high by 9³/₄" wide and has no handle. In its top left corner it has the usual seal with a Nigari legend containing the king's name. The inscription consists of 10 lines only of which the last line appears in the left margin.

The language is Chambyali mingled with some expressions in Sanskrit. The record is dated on the 10th day of the dark fortnight of the month of Margasirsha in the year 93 which obviously refers to the Śāstra reckoning. The corresponding Vikrama Samvat must be 1674. The date may be taken as equivalent to Wednesday 12th November A. D. 1617. The charter records the King's gift of one *lahad* of land to a Banvali Brahman named Gangu which had formerly belonged to one Kunvami Narasimha.

The writer of the charter was *Pandit* Ramapati.

TEXT

Seal श्रीवल भद्र(र)व क्षत्र्या

३ श्री ॥ सवन ९३ सधैर वदि १० श्रीरामराम etc (1 5) श्रीवलभद्रवसदवन । वदाल बाह्याण गगु
जोग । गृह ९५ (1 6) ग्राम मज्जा । कूष्याणि नारमिह री लहडी । गगुजोग । रा (1 7) दण हस्तोदक दिता ॥
गगु रपुत्र पोनु जग ज कोड भान (1 8) च श्रीदिवान पालण । गगु कन घालघचोल बुद्ध (1 9) नाही करणा ।
राजपुत्र विजनु समत । लिखित (1 10) पडित । रमापती ॥ शुभम् । स्तु

TRANSLATION

Seal The command of the illustrious Balabhadradēva

(L 1) On In the glorious (*Sastha*) year 93 on the 10th day of the dark fortnight of Margasirsha, the illustrious *P. M.* Balabhadravarmadeva has given as a *hastolala* grant one *lahad* (of land) belonging to Kunvami Narasimha in the village of Gulehi to the Banvali Brahman Gangu. The illustrious king should in future protect this for Gangu's sons and grandsons. Nobody should cause interference to Gangu.

(L 9) (*This*) has been written by *Pandit* Ramapati in the presence of the pince Bijali. May there be prosperity.

No 47 NURPUR PLATE OF BALABHADRA SASTRA 94

This plate is said to have been in the ownership of one Sulh Brahman the *panolita* of the *Pura* of Nurpur. It is also said that the grant recorded herein has been confiscated. The plate measures 7¹/₄" high by 9¹/₄" wide. It had a handle on its left which is now broken off. In its top left corner it has the usual seal with a

¹ No. 5 of *IPRAS* No. 1910 p. 18. ² No. 1 of *IPRAS* No. 1904 p. 6. ³ No. 1 of *IPRAS* No. 1904 p. 6. ⁴ No. 1 of *IPRAS* No. 1904 p. 6. ⁵ No. 1 of *IPRAS* No. 1904 p. 6. ⁶ No. 1 of *IPRAS* No. 1904 p. 6. ⁷ No. 1 of *IPRAS* No. 1904 p. 6. ⁸ No. 1 of *IPRAS* No. 1904 p. 6. ⁹ No. 1 of *IPRAS* No. 1904 p. 6. ¹⁰ No. 1 of *IPRAS* No. 1904 p. 6.

Nagari legend containing the king's name. The inscription consists of 11 lines, of which the last two lines appear in the left margin.

The language is Chumbiyah throughout except in the opening sentence where it is Sanskrit. The record is dated on the 13th day of Vaisakha in the year 94 which must be taken accord to the Sastria reckoning. The corresponding Vikrama Samvat must be 1675. The date may thus be equated with Sunday, 10th May, A. D. 1918.

The inscription records the king's gift of the village of *Lamjēā* in *Hubārā* to, originally to P. 541 of *Nurapma*. *Hubārā* is the same as *Hobār pargana* in the *Blattur-nama*. The list of villages, however, does not show any village of the name of *Lamjēā* in that *pargana*, though there is one called *Mamherā*. *Nurapma* is obviously the same as *Nūpm*.

The donee is required to remain loyal to the Chamba State and fulfil his duty to it. This is put as a sort of stipulation with regard to the donation. The donee or some of his descendants might have disregarded that and it might have been as a consequence thereof that the grant was later confiscated.

The charter is said to have been written by one Bihārī in the presence of *Padmī Ram* and

Text

Seal श्रीवल्लभसुखसे आर्या

२० ॥ नीतिवन् १८ वेगारा प्र १३ श्रीपद्मसट्टाङ्क श्रीमहासज्जिगज श्रीवल्लभ- (1 2) द्रवधेवदत
नप्रित ॥ जप जे हुवारे सज्ज ग्राम इक लजेरा लह- (1 3) डि ७ सत प्रमाण ॥ श्रीनुरुरे वे प्रोहते व्यास
जोग दीता उह ॥ (1 4) गृह श्रीदिवाण व्यास जोग पालण ॥ व्य (या)से मि श्रीदिवाण वे भले (1 5) भज
रहणा ॥ श्रीनवे वे मुन छाडी दुड ताहि कर ॥ पि ॥ लजे- (1 6) राजाम व्य (व्या)से तथा व्यासे दे पुजे पोत्रे खाय
करण ॥ श्रीदिवाण (1 7) चखे वा भारा मभ व्यासे जोग पाय अहे ॥ [या]मि मि अपण ज- (1 8)
मीकार घर ताड निरवाहि छोडण ॥ श्रीदिवाण मि अप (1 9) ण बोल पालण ॥ लजेरे उपर होरहने कुने हेल
हुजन (1 10) किमि नाहि करणि ॥ पजेरे रा (र)मपणि (1 11) समेत लिखित विहारि ॥

TRANSITION

Scol The command of the illustrious Balabhadravarman

(L 3) On In the glorious (Śāma) year 94, on the 13th day of Vaiśākha, the illustrious P M Balabhadrayamadeva declared "Herewith the village Lungeiā, that is in the Huhra (*parṇā*) and is seven 7 *lahadīs* in extent, has been conferred on Byasa, the *parokita* of Nu upura The illustrious king should protect this for Byasa, while Byasa, on his part, must remain loyal to the illustrious king and should never betray Chamba The sons and grandsons of Byasa are to enjoy the village of Lungeiā

(L 6) The illustrious king has devolved the entire responsibility of *(the affairs of)* Chamba upon Byasi. And Byasi must carry out his undertaking to the

11. The above complaint and fine of \$100.00 is for the first time in case of a temporary
 u. s. district court of the S. D. of N. Y. and is for the first time in the history of the U. S. District Court of the S. D. of N. Y. - J. G. G. G.

very end. The illustrious king must also keep his word. Nobody else should cause any trouble over Lamjara.

(L II) (*This*) has been written by Bihari in the presence of *Pandit* Ramapati.

No 48 BAMANA PLATE OF BALABHADRA, V S 1675

This plate was in the possession of a Brahman called Barduan at the village of Bamana in the Mehla *pargana*. It measures 7 $\frac{1}{2}$ " high by 10 $\frac{1}{2}$ " wide, and has a short pierced handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 15 lines of which lines 12-13 appear in the left margin and lines 14-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambhali. The charter is dated in the Śāstra year 94 the Vikrama Samvat 1675 on the 8th day of the bright fortnight of the month of Āsvina which may be held to correspond to Thursday 17th September, A. D. 1618. It records the king's gift of the village Bamana in the Malulo *mandala* to a Brahman named Dhrubunu. The Mahle *mandala* refers to the Mehla *pargana* while Bamana is the same as Damana the provenance of the plate.

The charter was written by Lakshmikanta who as will be seen below, was Ramapati's son.

TEXT

Seal श्रीवत् भद्रवर्म आग्या

२० श्रीमदत्त ९४ तथा विक्रमादित्यस्य १६७५ आश्विन शुद्धि ८ रायराम etc (1 4) श्रीवलिभद्रवर्मवत्तल । अत्र महिम्नमल्लमव्यत ध्रुवगुप्तम ब्राह्मणाय । वनय (1 5) नाम ग्राम मोमाप्रमाण सत्रवन । तदन्तर्ग मसप्ताननाचद्रसूर्या(य)महल्लपर्या(वै)तमु (1 6) पश्(मों) ननीय । योनापहर्ता न दृश्यो व(व)ध्यो नर्क(रक) पत्नी स्यात् । अथ सीमा ॥ वमण नाम ग्राम ॥ (1 7) श्रीदिवाण गायण हस्तोदक दिना विधा द विजग लिग्या ॥ पूर्व दिशा नथ र गायण उपर (1 8) मित्र वमणा मन दक्षि[य] दिशा सुदगर री प्रदि २८ वमण मन पदिचम दिगा माशु २ (1 9) दुड बाढे रा नथ हलि र माशु आग मित्र वमण मय । प्रैडि विचा वमण मय । एह सी- (1 10) माप्रमाण श्रीदिवाणे एह भूमि गायण ध्रुवगुप्त नाम दिना न ध्रुवगु रा जग पुन पोना (1 11 14) होए निह्ना जोग श्रीदिवाणे रा धम अगे पालणा ॥ पालनात्परमो धम etc¹ (1 15) लिखितमिद । पठित । रुध्मीकान्त ॥ ॥ शुभमस्तु ॥ ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarmān

(L I) Om In the glorious (*Śāstra*) year 94 as well as (*in the year*) 1675 of Vikramaditya on the 8th day of the bright fortnight of Āsvina the illustrious P. M. Balabhadravarmadeva, has granted here the village named Bamana with its fixed boundaries in the Mahle *mandala* to a Brahman called Dhrubunu. He as well as his progeny may enjoy it so long as the moon and the sun (*endure*). Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L 6) Now the boundaries The illustrious king has donated the village named Banarasa *hastodola* grant, the details thereof are recorded on the east the lower limit of Natha's Sasana falls within Bamana on the south (the land) near the deity of Mudhyar is included in Bamana on the west the boundary marks of the *la* *mas* (of land) belonging to the carpenter and of the (one) (of land) belonging to the ploughman are within Bamana, (the land) behind the descent of king within Bamana This is the extent of the boundaries The illustrious king has given this land grant to Dhrubunu This pious gift of the illustrious king should in future be preserved for Dhrubunu's sons and grandsons

(L 13) (Here follow two customary verses)

(L 15) This has been written by *Pandit* Lakshmikanta May there be prosperity!

NO 43 HADSAR PLATE OF BALABHADRA. V S 1675

(Plate XXII. A)

This plate was owned by one Thakaru It measures 8 high by 13 wide including the handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription consists of 20 lines of which lines 14 16 run in the left margin, line 17 on the handle and lines 18 20 inversely in the top margin

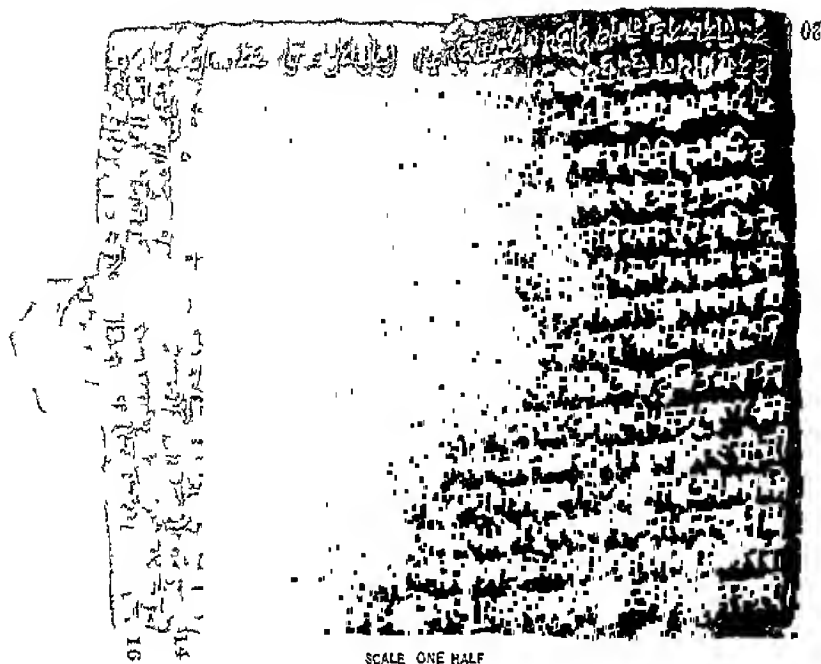
The language is partly Sanskrit and partly Chambyali The charter is dated in the Śastar year 94, the Vikrama Samvat 1675 on the 14th day of the dark fortnight of the month of Margasirsha which may be taken to correspond to Friday 6th November, A D 1618

The inscription records that the king donated the village of Dattahilasara for the purpose of establishing a *sadavarta* or more correctly *sādavata* in the name of the God Manmahesa The grant was given to four individuals, apparently brothers, by name Anamta, Bihari Banabyari and Dasa, who were not Brahmans but Khatrias, belonging to the Kikada sub caste This sub caste is nowadays known as Kakkad. These persons were not grantees in the usual sense, but were in reality trustees of the endowment and were charged with the duty of running the charitable institution founded by the king which was to be maintained with the income and produce from the donated village

The donated village is to be identified with Hadsar in the Bharmour *pargana* of the Bharmour *tehsilat* The *sadavata* or alms giving institution established there was evidently for the benefit of the travellers usually mendicants on pilgrimage to the holy place of Manmahesa, which is two stages farther from Hadsar, this last place being itself about 10 miles from Bharmour on the way from Bharmour to Manmahesh or Manmahesa

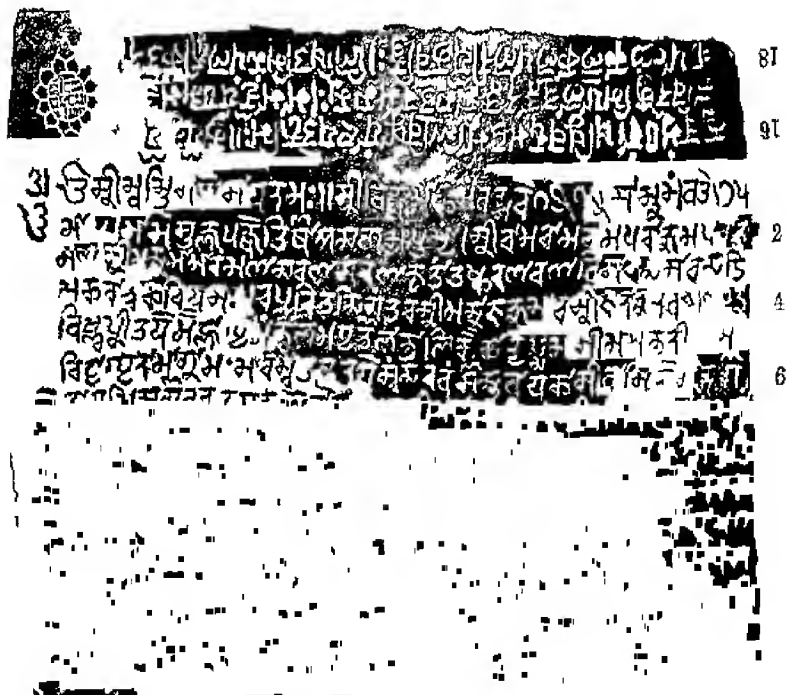
The charter was composed by Ramapati

A.—HADSAR PLATE OF BALABHADRA V S 1676



SCALE ONE HALF

B.—JVALAMUKHI PLATE OF BALABHADRA V S 1676



TEXT

Seal श्रीवल भद्रवर्म अजया

ॐ श्रीगणेशाय नमः ॥ श्री ॥ अभ्यसवत्सरे १४ श्रीमहात्मपुनिर्विण्मदित्य (॥ २-७) च १६७५ श्री-
 रामराम etc (॥ १०) श्रीवलभद्रवर्मदेव [*] कुण्डी। जन। श्रीमहात्मपुनिर्विण्मदित्य (॥ २-७) च १६७५ श्री-
 खदि वतुर्दश्या। दत्तहिलसर नाम ग्राम सीमा प्रमाण मन्निमहेन अदावर्त निवि (॥ १२) त सप्रबन् अय सीमा ॥
 पथ्याणी रे गोहर हेठे। दन्त हिलमरे मझ। होर मोरैरी (॥ १३) बड नाइ श्रीदिवाणे। खदी ककाट। अतत
 तथा विहारी वनव्यारी (॥ १४) दासे जोग। एह गावण रामावदा करी दिता। एह श्रीदिवाणे दा (॥ १५)
 वरम। मनमहेशेरा अदावर्त इह्ले चलाया केण्या। होर इह्लेरे व- (॥ १६) अदा जगे पुत्र पात्रा जो कोइ हाये
 तिह्हा जोग श्रीदिवाणे प्रतिपाल के- (॥ १७) या करणी ॥ (॥ १८-१९) स्मृते ॥ साधारण etc' (॥ २०)
 लिखितमिद श्रीमहात्मपुनिर्विण्मदित्य [॥*]

TRANSLATION

Seal. The command of the illustrious Balabhadra-varman.

(L. 1) Om Obeisance to the holy Ganesa ¹ In the glorious Śāstra year 94, (corresponding to the year) 1675 of the illustrious great king Vikramaditya, the illustrious P M Balabhadra-varma-deva, the light of the city of Champaka, being in good health, has, on the 14th day of the dark fortnight of Mārgaśīrṣa, out of devotion to the holy Mahārudra Maṃmaheśa, given with the village named Dattahulasara with its fixed boundaries for the purpose of (establishing) a *śaḍavarta* (in honour) of Maṃmaheśa.

(L. 12) Now the boundaries (the land) below the footpath of Pamthyam is included in Dattahulasara and (on the other side the donated area extends) as far as the stream of Mora

(L. 13) The illustrious king has given this grant on a copper plate to the Khatri Kakādas, Anantī, Bihārī, Banabhyārī and Dasa They should carry on this charitable institution of the illustrious king, (namely) the *śaḍāvarta* of Maṃmaheśa And in future the illustrious king must protect this for their sons and grandsons.

(L. 18) From the *Smṛiti* (here follow two customary verses).

(L. 20) This has been written by the illustrious Rāmāpatisarman.

No 50. JVALAMUKHI PLATE OF BALABHADRA: V S. 1676

(Plate XXII, B)

This plate² was discovered in the possession of one Misra Brij Lai of Jvalamukhi in the Kangra district. It measures 7½" high by 10¼" wide excluding the handle on its left. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 18 lines in all, of which line 15 occurs in the left margin, while lines 16-18 run inversely in the top margin.

¹ See below, p. 178

No. 21 of APR 18, V.C. 1904 O.S. p. 8. The number of text lines is given there as nineteen which should be eight.

The language is partly Sanskrit and partly Chambyali. The charter is dated in the 25th year of the Vikrama Samvat 1676, on the 7th day of the bright fortnight of the month of Magha which may be taken to correspond to Monday, 31st January, A.D. 1615. The object of the charter is to record two land grants by the prince Rajaraja, with the approval of king Balubhadr, to a Sarasvata Brahman, named Narayana of K. belonging to the Ganga gotra. Of the two grants, one consisted of only one *valahi* of land which was given evidently as a *dakshina* on the occasion of a recitation of the *Hannamsa Purana* while the other was made at the request of the prince. The latter comprised one whole village, called Ranta or Ranta, and a part of another called Bhani. These are identical with Ranta and Bhaniya respectively in the *Mehla purana* referred to as *Manila mandala* in the inscription.

The inscription was written by *Pandit Lakshmintha*.

TEST

Seal શ્રીદલ મદ્દવમ જાગ્યા

ॐ नमस्तस्मै गणेशाय नमः ॥ श्रीविष्णुसामयन्त्रम् १६७६ गान्धर्वसूत्रम् १५ (II 23) माघमास शुक्ल
पक्ष त्रयो वचनमष्टम्या । श्रीरामराम etc (14) श्रीमद्राजकुमारश्रीजगद्गुरुवर्मणान (15)
विष्णुप्रीत्यर्थं मेङ्गाग्र्यमङ्गलमन्त्रोत्तमालिकैकान्यन्त्रं मनीषमनीषायाम (16) गृह्यतानामात्रं ग्राम
साम्बतना(जा)तये ज(मु)दरवगोदभवय काशीवासिने [ग]गना (17) त्राय मिश्रगावधनशमण द्राह्मणाय
श्रीमहागजाधिराज श्रीवलिकर्णाय(या) मुद्रा () कितता(ता)मपट्टपूर्वकं सप्रदत्त ॥ नदनम ससतान
नाचद्रमूयव्रह्माडस्थिति (19) पयन्तमुपमु(भो)जनीय य कश्चिन्तम वजयो(जो)वायो वापह्नास्यात्स दृश्यो
व(द्व्यो)(ध्यो)नरक (110) पानी स्यात् ॥ अथ भाषा ॥ लाहरी १ इक मैत्रं मज्ज । वावत — होर ग्राम १
(111) इक रिता सीमा समत भनिष्ट री भज्जो समत । श्रीमिष्टजगद्गुरु हरिवय (112) म(श्र)-
वणमहलाहरीदितौ श्रीमिष्टपुष्पोनिह द जन्म की गृह्यानामश्रामि (113) आ गोवधना की अगाहर
हम्नोदक दिता श्रीदिवाणा व(वा)ला पटा तथा माथा करा (114) इदिना मिश्र द वजरा कोइ पुत्र पोना होए
निह्ना की श्रीमिष्ट व पुत्र पात्र पा (11517) लगा ॥ स्वदन्ता etc (118) निमित्तमिष्ट प
लक्ष्मीवर्तन ।

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Prosperity! Hail! Obeisance to Ganesa! In the year 1876 of the illustrious Vikramarka, the Sastra year 95 in the month of Māgha, in the bright fortnight, on the *Achula saplami* (7th) day, the illustrious prince

¹ Read either रिद्धाया or रिद्धानामा

A space for about 10 syllables is left blank here

* Here left a space for about five syllables is left blank

* See below p 18

* TI : ए is an abbreviation for पदित

[illegible]

Janardanavarman has here out of devotion to Vishnu with the consent of the illustrious *Maharajadhiraja* Balikarna granted, by means of a copper plate stamped with the (royal) seal one *labhala* (of land) as well as the village called Ritta with (its fixed) boundaries along with the Bhumi village, (all) in the *mandala* named Maibla to the Brahman Mista Govardhanasarma an inhabitant of Kasi, belonging to the *Gaiga gotra* born of the Sundara family belonging to the Sauravata community. He as well as his progeny may enjoy that so long as the moon the sun and the universe endure. Whosoever whether of my family or any body else would encroach (he upon) deserves to be punished and put to death and may descend into hell.

(L 14) Now (the data is in the) *bhasha* — One *labhala* (of land) formerly owned by Maibla and one *labhala* village (namely) Ritta with its boundaries together with a portion of Bhumi. The illustrious Mista Janardana gave the (one) *labhala* (of land) on the occasion of the recitation of the *Harivamsa* granted the village named Ritta as an *agrahara* to Mista Govardhana with libation of water, on the occasion of the birth of the illustrious Mista Prithvisinha, and consolidated (these donations) in a charter on behalf of the illustrious king. The descendants of the illustrious Mista are to protect it for the Mista's progeny.

(L 15) (Here follow two customary verses.)

(L 18) This has been written by *Pandit* Lakshmikanta.

No 31 CHAMBA PLATE OF BALABHADRA V S 1686

(Plate XXIII, A)

This plate is said to have been in the possession of one Badu Sidh of Chamba. It measures $8\frac{1}{2}$ high by $11\frac{1}{2}$ with its including the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 17 lines of which lines 14-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Sautra year 5 the Vikrama Samvat 1686 on the 7th day of the bright fortnight of the month of Ashvina which may be equated with Wednesday 17th June A.D. 1629. It records the king's grant of one *labhala* of land together with a house site and a kitchen garden in the Bhumi or Bhumi *mandala* which is the same as the Bhadiham *pragana*. The donee is one *Paitu* Lalanasarman of the Bharadvaja *gotra*. The gift was made on the *suddha Suddha* ceremony of the king's mother, queen Dharmadevi (Dharmadevi).

The charter was written by *Pandit* Lakshmikanta in the presence of five witnesses whose names are mentioned.

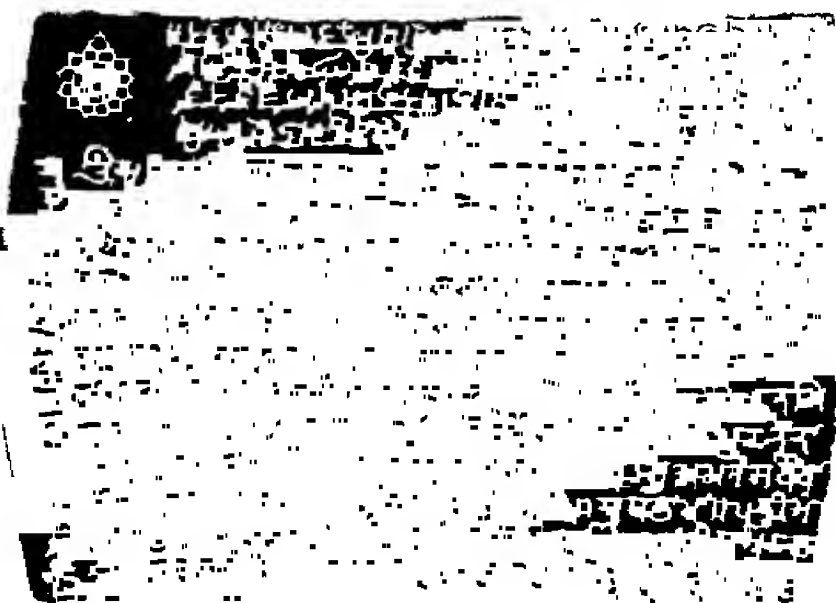


116 cont'd

91

[illegible]

SCALE THREE FEET



No 52 JVALAMUKHI PLATE OF BALABHADRA, V S 1686

(Plate XXIII, B)

This plate was also in the possession of Misra Brij Lal of Jvalamukhi in the Kangra district, who owned another one, namely Jvalamukhi plate of Balabhadra of V S 1676 (No 50). It measures $7\frac{1}{2}$ " high by $11\frac{1}{2}$ " wide including the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 17 lines in all, of which line 13 appears in the left margin and lines 14-17 occur inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Śāstra year 105, the Vikrama Samvat 1686, on the full moon day of the month of Karttika, possibly to be equated with Thursday, 22nd October, A D 1629. It is noteworthy that the Śāstra year is mentioned here as 105 instead of as 5 only, since the centuries are usually omitted in this reckoning. The object of the inscription is to register the king's grant of four *lahadis* of land at the village of Padu in the Hubara *mandala* to the very same Misra Govardhanasarma who figures as donee in the other Jvalamukhi plate referred to above (No 50).

The grant was written by *Pundit* Lakshmikanta.

TEXT

Seal { श्रीवल-
मद्रवर्म-
आया

ॐ न्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमांकसा(स)वत्सरे १६८६ शा- (ll 2-4) स्वसवत्सरे १०५ कार्तिकमास शुक्लपक्षे तिथौ पौर्णिमाया श्रीरामराम etc (1 5) चपेस्वरश्रीमद्वलभद्रवर्मदेवेना- (1 6) व श्रीकृष्णदीप्य हुवाराव्यमडलमध्यत पडोग्राममध्यस्था लामालि- (1 7) काश्चनत्र सारस्वत- वशोद्भवया कुलजा(ज)तये गर्गशोनाय गोमदनमि- (1 8) रेको ब्राह्मणाय कागीवासिते हस्तोदकेन सप्रदत्तास्तदनेना- (1 9) चद्रमूर्ध्वब्रह्माण्डम्विनिर्पयतमुपभुजनीय य प्का(क)दिचन्मम वजयो वा- (1 10) न्यो वापहस्ता(र्ता)स्यात्प वज्यो वध्या नरकपात्री स्यान् ॥ अय भाषा ॥ पडो म- (1 11) शा लाहडी ४ चौर वाये समेत श्रीदिवाणे मिश्रा गोवर्द्धना की अ(ह)स्तोदक (1 12) अगहर करी दित। एह धम श्रीराए तथा राए दे पुने पोने मिश्रा त- (1 13) या मिश्र दे पुत्र पोने की पालगा ॥ तत्र । स्मृति (ll 14-16) स्वदत्ता etc² (1 17) लिखितमिद श्रीपडितलक्ष्मीकातेन ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarma

(L 1) Om Hail! Oboisance to the holy Ganesa! In the year 1686 of the illustrious Vikramaka, in the Śāstra year 105, in the month of Karttika in the bright fortnight, on the full moon day, here, the illustrious P M Balabhadra-varmadeva, the lord of Champi, has, out of devotion Lord Krishna, granted

¹ No 50 of APRAS, NO 1904 C. p. 5

² See below p. 178

(L 9) Now (the details of) the *bhūṣha* One village (called) Midagha in Chuhnā, its boundries are recorded On the east (it extends) as far as the shoulder of the hill, on the south up to the rose apple tree, on the west as far as Khikhagan, on the north up to the brook of Khirati (This) is the extent of the boundaries

(L 10) The illustrious King has also exempted the family of Gopi from the customary out (and) has given (him) the house site belonging to the Kamano Bilohi

(L 11) The illustrious Man Sabalasinha had given one village (called) Tiyala & Yasara as a *hastodala* (grant to the same donee while bathing) in the Ganges on the occasion of a Dasahara This too, has been entered in the charter by the illustrious King

(L 12) The future illustrious gift should be preserved by the descendants of the illustrious King for the progeny of Gokala

(L 13) (Here follows one customary verse)

(L 14) This has been written by Pandit Padmanabha

(L 15) In future Gopi's family is exempted also from the levy of goats

NO 54 CHAMBA PLATE OF BALABHADRA, V S 1688

This plate has been in the possession of the State apparently without any record as to how and whence it was obtained It is now deposited in the Bhuri Singh Museum at Chamba where it bears the catalogue number B 26 It measures 6½" high by 9½" wide excluding the small handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription comprises only 12 lines the last appearing in the left margin

The record is dated in the Sastra year 7, the Vikrama Samvat 1688, on the 7th day of the bright fortnight of the month of Phalguna which may be held to correspond to Friday 17th February A.D. 1632 It registers the king's gift of a village called Lahada to a Brahman named Malukasarma From the details in the *bhūṣha* it is evident that the same village was formerly held as a *śasana* by another Brahman named Kihlyala Khundu It is to be presumed that this former donee left behind no successor of his and that his *śasana* being not revertable to the State was conferred on Maluka whose *al* is stated to be Sigata

The donated village is identical either with Lahda or with Labra both of which are in the Bhatta Tikri *pargana* of the Bhatta *nazarat*

The writer of the grant was Pandit Lakshmikanta

No. 1 of APR 15 AC 1006-6 p. 8 The name of the *pargana* given in the original is Tikri a mistake for Bhatta
The correct name is given in the Catalogue of the Bhuri Singh Museum at Chamba p. 16 B. 26

* The seal of Bhatta Tikri is stated to be from Lah Tika which is the Chamba *nazarat*

TEXT

Seal { श्रीवल-
भद्रवम
जाग्या

ॐ श्रीविक्रमावसवत्सर १६८८ शास्त्रसंवत्(त) ७ फाल्गुणमास शुक्ल (॥ २-४) पक्ष त्रिंशो सप्तम्या श्री रामराम etc (॥ ५) श्रीवलभद्रवमदत्त लाहडागयो याम वास्यगोत्राय (॥ ६) मज्जकगमण ब्राह्मणाय सप्रदत्त (त) ॥ अथ मापा ॥ ब्राह्मणा वि- (॥ ७) दू किहू ह्याल वा जागण लाह[डा] श्रीदिवाण मलूक सिगाट की दि- (॥ ८) ता जिनी सिद्धा मधा लिट म लाह[डा] भाग्या दिनी सिद्धा मव मम (॥ ९) त ब्राह्मण मलूके भी भोगणा एहू श्रीदिवाण अपना धम म (॥ १०) ठूक द पुन पोन की पाठणा ॥ पातनात्परमा धम etc¹ (॥ ११) लिखि (॥ १२) तमिद पडितलक्ष्मीकान्त ॥ शुभम

TRANSLATION

Seal The command of the illustrious Balabhadrayarman

(L 1) Om In the year 1688 of the illustrious Vikramāṇa the Śastra year 7 in the month of Phalguna on the 7th day of the bright fortnight, the illustrious P M Balabhadrayarmanadeva has granted the village called Lahada to the Brahman Malukaraman of the Kasyapa gotra

(L 6) Now (the details are) the *bhāṣā* The illustrious king has given to Sigata Maluka (the village of) Lahad, which was a *śasana* (in the possession) of the Brahman Kihiyala Khimdu The Brahman Maluka is to enjoy Lahad, with the same extent of boundaries as was enjoyed by Khimdu The illustrious king should preserve this his own pious gift for Maluka's sons and grandsons

(L 10) (Here follows one customary verse)

(L 11) This has been written by *Pundit* Lakshmi kanta Prosperity²

No 55 CHAMBA PLATE OF BALABHADRA, V S 1689

This plate belonged to Chhunphanan Poṭhī Margu and others at Chamba and is now kept in the Bham Singh Museum there, having the catalogue number B, 27 The left side of the plate where there is the handle, is narrower than the other It thus measures from 4½" to 5½" high by 7½" wide excluding the handle In its top left corner it has the usual seal with an incomplete Nagar legend containing the king's name The inscription consists of 15 lines in all, of which lines 11-12 appear in the left margin and lines 13-15 run inversely in the top margin

The language is partly Sanskrit and partly Chambyāli The record is dated in the Śastra year 8 the Vikrama Samvat 1688 which is obviously a mistake for 1689, on the 5th day of the bright fortnight of the month of Mrgaśirsha, which may be considered to correspond to Tuesday, 6th November, A D 1632 The object of the charter is to record the king's donation of a village named Pajjar in the Sacha mandala to a Bial man called Marhandeya arman of the Bharadvaja gotra

¹ See below p 177

² No 9 of APR 48 NO 19000 p 8

the gift was made on the 15th day of the bright fortnight of the dark fortnight. Thus the gift was actually made about ten days later.

From the inscription it is evident that the village called Badauna and the village called Badauna were both referred to by Mahadhara's children. The relation of this Mahadhara to the Brahman named Markandeya is not clear. In fact the very name Mahadhara is very obscure.

The village referred to above some more are mentioned in the record. The boundaries of the gift village. They are all except the Panchajanya of the inscription. Thus Panchajanya and Panchajanya are identical respectively with Panchajanya. The village called Badauna is about 10 miles from the Dalhousie Chumbi road and is well known for its fine lake with a lake in its centre. The place is much frequented by visitors. The reason Bhayavali of the record is probably the same as Duhel while Badauna may be identified with Churni Badauna in the Bhadrachalam purana.

The grant was written by Lalshamalan in the presence of two witnesses.

TEXT

Seal { श्रीवल
मद्रव

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमादित्यस्य १६९८ (१६८९) साल- (॥ २४) सवत् ८ माघ
विरमात् शुक्लपक्ष त्रयोपचम्या रामराम etc (१५) श्रीवलमद्रवमद्रव एकदश उद्यापन निमत
मायम (१६) पञ्चम्यात् पञ्चम्यात्मायमा सीमा प्रमाण भारद्वाजगोत्राय माक(क) (१७) द्य
शामण ब्राह्मणाय नमः ॥ अथ सीमा । पूर्वदिशा नव (१८) बोट र पण हट ताड सीमा । दक्षिण
दिशा । बडि बोट हट सीमा बोर (१९) पश्चिम दिशा बज्जय गी बोट हट ताड । उत्तर दिशा धरुवलि र बल वन
(१२०) बट खड कुटी तड सीमा श्रीदिवाण माक की दिवा ए अपणा धम धो- (१२१) दिवाण बालणा ॥ ग्राम
इव बडो (१२२) न र का/रिज । ग्राम ड (१२३) क दिवखर जिह पिब महीवर लोच निहा अग महीवर द पु
(१२४) न पोय भोगण । ए श्रीदिवाण अपणा धम इहारी को पा (१२५) लणा । रा । शिविय । प । जगदव
समत लिखित लक्ष्माका(का)तन ।

TRANSLATION

Seal (The command of) the illustrious Balabhadraya (man).

(L 1) Om Hail! Obeisance to the holy Ganesa. In the year 1689 of the illustrious Vikramaditya the Sastri year 8 on the 15th day of the bright fortnight of the month of Magasirsha the illustrious P M Balabhadrayavarmadeva has donated the village called Panchajanya with its fixed boundaries in the Sacha mandala to the Brahman Markandeyasarma of the Bhadrachalam gotra on the occasion of the udyapana of the 15th day (vrata).

सर्गचन्द्रा- (1.3) तत् श्रीमद्भक्तजितधिरज श्रीश्रीश्रीरत्नभद्रवर्मदेवते वच- (1.4) ने। श्रीदिवाणे
पिहुरमिदुष्य वा हरिो यी दिता वे प्रज- (1.5) णी जगदीसे तथा साम्ना दुग्नु बंधाण कीता सेह बंधाण
(1.6) पुत्रेदितागे त्माण करी पट्ट कमी हरिए की दित। वराग ए- (1.7) ह जे हरिए श्रीदिवाणे दे सूत्र
छट्ट भूत सो न सति। (1.8) उवेदा बाकरी कर्मा करणी । एह धर्म श्रीदिवाणे हरि- (1.9) ए दे पुत्रे
कीने पी गल्ल हा। एह ब्राह्म श्रीमिए पृथ्वी-(1.10) सिंहे तेगामिजे जगदीमे सिविए समेत बंधणपट्ट (1.11)
कमी दित। अवि दत्ताष्ट्र नास्ती करणी। लिखि- (1.12) त। पडते। लक्ष्मीकाते [न *]। शुभमस्त (स्तु)

TRANSLATION

Feet. The command of the illustrious Balabhadravarman.

(Pl. 1) Om. 'Guruaṅge to the holy Gaṇeśa' In the glorious year 1689, on the 15th day of Viśākṣiṁśa, by the order of the illustrious P. M. Balabhadra-varma-
dēvaḥ;

(A) The illustrious king has given Pihura to Hari, resident of Pihura. The agreement which was entered into by Dhajani Jagadisa as well as by Durugu, resident of Sācāra, has been approved by the illustrious king who has transferred it to Hari by means of *this* charter. The agreement is this that Hari should not turn traitor to the illustrious king, (but) must continue to be in service of Chāmbū.

(L. 3) This pious gift is to be preserved by the illustrious king for Hari's sons and grandsons.

(L. 9) This agreement has been registered in the presence of MibPuthi-sinha, Tegasingha, Jagadisa and Sibi, (and) presented (to Hmi) in the form of a deed. He should never violate it.

(L. 11) (This) has been written by Parul LakshmiKanta. May there be prosperity!

No. 57 NAGODA GRANT OF BALABHADRA. V. S. 1691

This plate¹ was owned by one Badu Phinchu. It measures 9" high by 12½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgari legend containing the king's name. A small bit has been chipped off from the bottom left corner where, as a result thereof, two letters have been destroyed. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The inscription is dated in the Śāstra year 10, the Vikrama Samvat 1691, on the *Kṛṣṇa-gaṇaśṣṭamī* day, that is the 8th day of the dark fortnight of the month of Bhādrapada, which may

the priest's
bhāṣā portion, the donee is alluded to also as *Badu Giga* which appears to be his more common appellation. The donated village is called *Nagoda* which, it is stated, was formerly owned by one *Bhāta Jivana*. It has further been specified that one *kunu* of land at that village was withheld and instead of that the donee was given as much of wet land at *Chambi* which is another village adjoining to *Nagoda*. The one *kunu* of wet land at *Chambi* is stated to have belonged to one *Maradū*.

² No 59 of APR 18, NO, 19-13 04, p 18.

The significance of a passage in the *bhāṣā*, line 16, is not quite apprehensible, though the literal rendering of it suggests that the same donee had formerly been given a *ghāṭī* or a reserved pasture at Brahmaura

The villages Nagoda and Chambī are both in the Sāch *pargana*, the former is also called Nagodī, while Brahmaura is the same as Bharmour, the principal village of the Bharmour *wazārat* and the headquarters of the Bharmour *pargana* therein

The grant was written by Lakshmikanta

TEXT
Seal { श्रीवल्लभ-
भद्रवर्म
आम्या

ॐ स्वस्ति श्रीगणेशाय नमः । श्रीमद्विक्रमांकमवतरे १६९१ श्रीशास्त्रमवतरे १० । भा- (11 2) द्रपदमाने कृष्णपक्ष त्रिथौ श्रीकृष्णजन्माष्टम्या श्रीरामराम etc (14 श्रीम-(15) द्बलिकर्णवर्मदेवेनाम श्री कृष्ण-प्रीत्यै नगोडाख्यग्रामदानीयाक्ष (नृतीयाक्ष) पुरोहित (16) वृत्ति च भारद्वाजगोत्राय त(नि)पुरदास-गमने ब्राह्मणाय सप्रदत्त तदनेन सम-(17) तानेनाचद्रसूर्यब्रह्माण्डस्थितिपर्यन्तमुपभुजनीय यत्कदिचन्मम वशायो व(वा)न्यो (18) वापहर्ता स्यात्त दद्यो वध्यो नृकपाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक नगोड जे (19) भाटे जीवन खाड । खडे दे कुनुए विगर । डधे रे बदले कुनु १ इक चवो रकोह्ल (110) सरदूर । नगोडे हा सीमा । पूर्व दिशा । घोडी बडी मच्यले उरी दक्षिणदि (1.11) द्या । चवि दे चले पिचो । पश्चिम दिशा । सिधुए दि माली तथा बडि घोडि ओरि । (1.12) उतर दिशा । वन हेडे । प्रोहत्याड दी वृत्त भउलि ३ त । श्रीदिवाण वटु गि- (113) ग की हस्तोदक गानाणपठा करी दिता । अगे जे त्रिपुरदासे दे वशे रे जोड (114) पुन पोना हए तिह्ना की श्रीदिवाण दे पुत्रे पोत्र एह (115) धर्म पालणा ॥ ब्रह्मीर दी धाली पिचे वृत्त श्री राए [चित्ती ?] (116) साधारोय etc' (117) लिखितमिद पडितलक्ष्मीकातन ।

TRANSLATION

Seal The command of the illustrious Balabhadravarmān

(L 1) Om Hail! Obeisance to the holy Ganeś! In the year 1691 of the illustrious Vikramarka, in the glorious Śāstra year 10, in the month of Bhādrapada, on the 8th day of the dark fortnight when there was the birthday anniversary of Lord Kṛṣṇa, the illustrious P M Bahkarnavarmadeva has, here, out of devotion to Lord Kṛṣṇa granted the village called Nagoda and one third of the priest's honorarium to the Brahman Tripuradasaśarma of the Bharadvāja gotra That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure Whosoever, whether of my family or anybody else, would encroach (*harcupon*) deserves to be punished and put to death and may descend into hell

(L 8) Now (the details in) the *bhāṣā* One 1 village (called) Nagoda (formerly) enjoyed by Bhata Jivana, (has now been granted to Tripuradāsa) with the exception of one *lunu* (of land) along the stream, in lieu hereof one *Lunu* of wet land belonging to Maradū, at (the village of) Chambī (has been given)

1. The Nagada are on the east inwards from the huge
 2. boulder on the south behind the water course of Chambā,
 3. the highua brooklet and the large boulder on the north
 4. side.

5. (left above and) one third share of the income from the
 6. illustrious king as a *hastoda* grant to *Badu Giga*
 7. and his sons of the illustrious king are to preserve this pio
 8. ce.

9. The king gave the *brta* (*vrta*) after the *Ghāh* of Brahmanra
 10. (one customary verse)

11. The plate was written by *Pundit Lakshmikanta*

CHAMBA PLATE OF BALABHADRA V S 1691

(Plate XXII' B)

The plate is said to have been in the possession of those very individuals who
 found the Chamba plate of Balabhadra of V S 1689 (No 55) namely Chhun-
 phanū Pouri Mangun and others at Chamba. It is slightly narrower on the left
 side than on the other. It thus measure from $4\frac{1}{2}$ to $4\frac{3}{4}$ " high by 8" wide including
 the handle on its left. A portion of the handle has been broken off. There are
 two letters constituting the twelfth line of the inscription on the extant part of the
 handle which shows traces of some more letters that are now destroyed. In the
 top left corner of the plate there is the usual seal with a Nagari legend contain-
 ing the king's name. The inscription comprises 12 lines of which lines 9 10 run
 inversely in the top margin line 11 appears in the left margin and line 12 on the
 handle.

The language is partly Sanskrit and partly Chambyal. The document is dated
 in the Śāstrī year 10 the Vikrama Samvat 1691 on the full moon day of the
 month of Kartika which may be taken to correspond to Sunday 26th October
 A D 1634. It records that Queen Subhadradevi the consort of Balabhadra granted
 some land at the village of Rera in the Gadasa *mandala* to a Brahman named
 Vyasaśarma with the consent of her husband. The details given are somewhat
 confused but this is what they seem to mean. The whole of the village comprised
 four *bhāgis* of land. Out of that one *bhāgu* was to be enjoyed exclusively by
 Vyasaśarma. The remaining three which included a watermill and a pasture, were
 to be equally divided between or in other words to be jointly enjoyed by, Vyasa
 śarma and Maṇḍe. This latter is to all appearance identical with Markandeya
 śarma who figures as donee in the aforementioned charter (No 55).

The donated village is identical with the present day Reura in the Rainagar
paragana.

The charter was written by Lakshmikanta.

TEXT

Seal { श्रीवल्लभ
भद्रवर्म
आग्रा

ॐ स्वस्ति॥ श्रीगणेशाय नमः ॥ श्रीमद्विक्रमाकमवल्लभा (1 2) र १६९१ सासनमदत्त १० कार्तिकमास शुक्ल-
पक्ष तिथी पौ (1 3) भमाया श्रीमन्वपकपुर श्रीराज्ञ बलभद्रावन्ध पट्टमहिष्या (1 4) श्रीसुभद्रया दय्य श्री
कृष्णप्रीतय गडाक्षमडलमध्यतो (1 5) रानामयाम तच्च भागनय भारदाजगोनाय व्यासभरण (1 6) ब्राह्मणाय
श्रीराज्ञ पाण्डव(र्त्तु) विज्ञप्ति कृत्वा नामपट्ट मुद्रा (1 7) कारयित्वा मपदत्त ॥ जय भावा ॥ ररानाम याम भग ४
(1 8) भग ३ रर भक्ष इषी जय माक(क) ड दी भाउली पराट चर म्म(स) (1 9) मत हस्तीदक
श्रीदिवाण व्यासे की दित्ता । भग (1 10) चौथा खालसा । इत फल घबोरा नाही करणा किन्त्या लक्ष्मीकांतन
(1 11) तिथी भग ३ चर घराट भ (1 12) त श्री

TRANSLATION

Seal The command of the illustrious Balabhadravarman

(L 1) Om Hail Obeisance to the holy Ganesa! In the year 1691 of the illustrious Vikramarka the Sastra year 10 in the month of Karttika in the bright fortnight on the full moon day in the splendid city of Clampal the illustrious Subhadradevi the consort of the illustrious king named Balabhadra has, out of devotion to Lord Krishna granted the village named Rera that is (to say) three *bhangas* (of land) in the *Gadasa maulala* to the Brahman Vjasasarmā of the Bharadvaja gotra, after having obtained the sanction of the illustrious king and had the deed registered under the (royal) seal

(L 7) Now (the details in) the *blasku* The village called Rera, (the whole of which comprises) 4 *bhangas* Three 3 *bhargas* at Rera the half of which is Markandeya share including the watermill and the watercourse have been given by the illustrious king as a *hasinadaka* (grant) to Byasa The fourth *blarga* is exclusive (property of Byasa) No obstruction is to be caused hereto

(L 10) (This) has been written by Lakshmikantha

(L 11) It is the three 3 *blargis* that include the watermill and the water course Prosperity

No 59 CHAMBA PLATE OF BALABHADRA V S 1692

(Plate XXV A)

This plate¹ is also said to have been in the possession of the present *Rajaguru Pandit Thakur Das* at Chamba It measures 7½" high by 8½" wide excluding the handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription consists of 19 lines in all of which lines 13-15 appear in the left margin and lines 16-19 run inversely in the top margin

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Śaṣṭha year 11, the Vikrama Samvat 1692, in the month of Vaisakha on the full-moon day, which may be taken to correspond to Wednesday, 22nd April, A.D. 1635. The object of the king's donation of six *lahadis* of land at the village of Jakhurvadi to the Brahman Bhāgavathasarmān of the Bharadvaja gotra. The donated land is stated to have belonged formerly to a *Pandit* whose name has not been mentioned.

The village Jakhurvadi is identical with the modern Jukhradi in the Panjia *pragana*. It is mentioned also in two earlier charters (Nos 7 and 31).

The grant was written by *Pandit* Ravidatta.

TEXT

Seal { श्रीवल-
भद्रवर्म
राया

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ शास्त्रसंवत् ११ श्री विक्रमांक (1 2) संवत् १६९२ वैशाखमासे शुक्लपक्ष
तिथी पूर्णिमा(मा)या श्री- (1 3-5) रामराम etc (1 6) श्रीवलभद्रवर्मदेवताद(व) श्रीकृष्णप्रीतये
जग(ल)- (1 7) दीदीपामयव्यत लभालिका छिं [य] भास्त्राणोनाय भागी- (1 8) रयवर्मणे वाम्-
(ह)पाय मप्रवत् । तदनेन सन्तानेनाव- (1 9) द्रम्यं द्रव्या(का) स्थितिपर्यंतमुपभू(तु) जनीय यच्छ्रद्धि-
मय- (1 10) नयो वान्यो वापहृता न्यास दध्यो वयो नरकपाती स्यात् । माया । (1 11) जलुतीडि मस
लाहडि छिडि (पवते पी भूड सीमाड सम- (1 12) त धरे समे समत् श्रीदिवाण वडु भागीरय जोग दामण (1 13)
करी रिता । एह श्रीदिवाणे वम वडु भागीरय रे (1 14) पुत्र पौत्र जोग पालका । वेडरा । सीमा जदेली हटे । बते-
र वड (1 15) वुह्ले वडेली चोडो वुह्ले । कावडाडे रे । नाल वडे ध्वरे वडु श्रीगरभरी (1 16) भुद
व्या रे नह रे कनारे- उपरे एह सीमा प्रमाण श्रीदि- (1 17) वाये वमया वम पालका पावतास्मरमो धर्म
etc' (1 18) राज () पुत्र मेलगरे शर्मेत लिखितनिद पडितरविचत्तेन ॥ शुभमस्तु ।

TRANSLATION

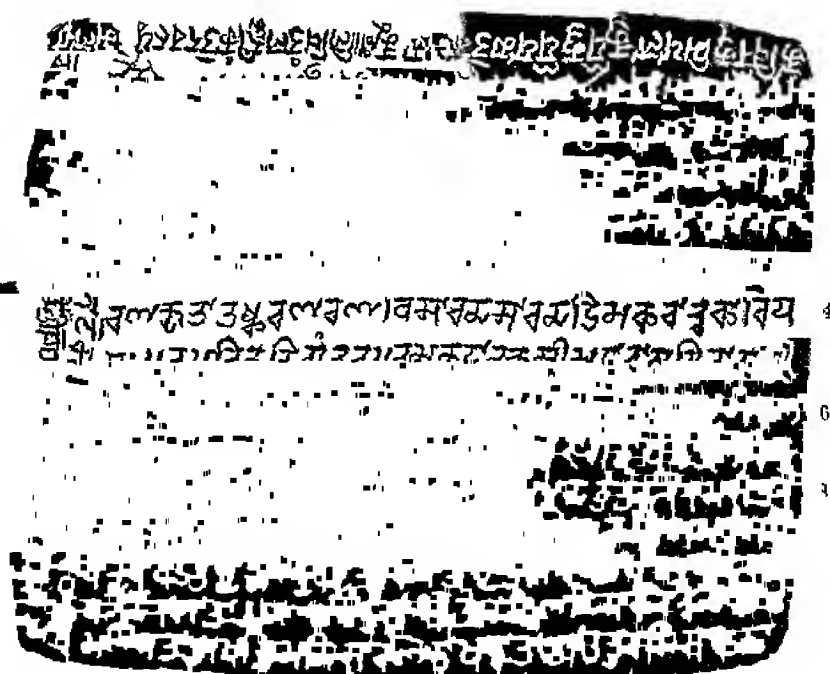
Seal The command of the illustrious Balabhadravarmān

(L 1) Om Hail' Obeisance to the holy Ganesa' In the Śaṣṭha year 11. (corresponding to) the year 1692 of the illustrious Vikramarka, in the month of Vaisakha, in the bright fortnight, on the full moon day, the illustrious P M Balabhadravarmadeva has here, out of devotion to Lord Krishna, granted six *lahadis* (of land) at the village of Jakhurvadi to the Brahman Bhāgavathasarmān of the Bharadvaja gotra That is to be enjoyed by him as well as by his progeny so long as the moon the sun and the universe endure Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

1 See below p. 177

2 Here as well as in the following lines the letter *ह* appears to be a correction over an error so that it is quite likely that some interested person has improved here a 'h' the or equal wording which might have been given and duly respectvely. The most is clear the or equal amount a gift of two *lahadis* of land whereas the corrected reading makes it a gift of six *lahadis* of land.

3 See below p. 177



(L 10) (*The details in*) the *bīśha* Six *lahadīs* (of land) at Jakhurvadī (formerly) belonging to the *Pandit* with all the (fixed) boundaries (and) with all the houses therein have been given as a rent free grant by the illustrious king to Badu Bhagiratha. The illustrious king should preserve this pious gift for the sons and grandsons of Badu Bhagiratha.

(L 14) The details (*of the boundaries*) the boundary (runs) below Jadreh under the way side *pīpal* tree below the large boulder inwards from the *pīpal* tree on the Kīśvāda brook inwards from the land of Badu Śrīgarabha (and) above the bank of the river. This is the extent of the boundaries.

(L 16) The illustrious king should preserve (*this*) his own pious gift.

(L 17) (Here follows one customary verso.)

(L 18) This has been written by *Pandit* Ravidatta in the presence of the prince Melagara. May there be prosperity!

NO. 60. MAMDU GRANT OF BALABHADRA V. S. 1692

(Plate XXV, B)

This plate is said to have been in the possession of *Pandit* Purshottam and others at Chamba. It measures 7" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscriptions consist of 17 lines of which lines 13-14 appear in the left margin, while lines 15-17 run inversely in the top margin. The last three letters of the last line however, continue in the left margin in such a way that they seem to form a part of line 14.

The language is partly Sanskrit and partly Chambyali. The record is dated in the Śastra year 11 the Vikrama Samvat 1692 on the 10th day of the bright fortnight of the month of Jyeshtha which may be equated with Saturday 16th May A.D. 1635. Its object is to register the king's gift of a village named Mamdu in the Panyala *mandala* to the Brahman Ravidatta of the Bharadvāja *gotra* who appears to be identical with the writer of the foregoing charter. The donee was also given a house site at Chamba proper, which had belonged to one Chhāmī Śehlalu.

The Panyala *mandala* refers to the Panyā *parganā* while Mamdu, the donated village is the same as Mamdh included therein.

The charter was written by Lakshmīkanta

Scal { श्रीवत्
भद्रवत्
तत्त्वा

१ श्रीवत्भद्रवत् ११ श्रीविक्रमादित्यसदस्तर (11 2 5) १६९२ ज्येष्ठमास
२ श्रीवत्भद्रवत् etc (1 6) श्रीमदवलभद्रवमद्वनान श्रीकृष्णप्रीतय पञ्जलारय
३ श्रीवत्भद्रवत् तत्त्वा तत्त्वा प्रमाण भारद्वाजगोत्राय त (त्रि)कुलानम (1 8) लय पडित
४ श्रीवत्भद्रवत् तत्त्वा तत्त्वा सप्तमान (1 9) नाचद्रमूपब्रह्माडस्थितयवतमपमृजवीय य
५ श्रीवत्भद्रवत् तत्त्वा तत्त्वा पञ्चगव्योत्तरकपाती स्यात् अय भाषा ॥ पूर्व दिशाव (1 11)
६ श्रीवत्भद्रवत् तत्त्वा तत्त्वा क्षिप्र दिशा कोराडव तद्द (1 12) मणोग तद्द । पश्चिम दिशा
७ श्रीवत्भद्रवत् तत्त्वा तत्त्वा (1 13) पाडगिगट गरव पमत । चव । घरठा चिला (1 14) सी ।
८ श्रीवत्भद्रवत् तत्त्वा तत्त्वा (1 15) काड पुन पोत्रा होए तिहू की श्रीराइ क वश र पुत्र
९ श्रीवत्भद्रवत् तत्त्वा तत्त्वा (1 16) सावारोय etc (1 17) लावत लक्ष्मीकातन राजपुन मलागर स्मृत

TRANSLATION

L 1 The command of the illustrious Balabhadraavarman

(L 1) Om Hail! Obeisance to the holy Canesa. In the glorious Śastra year 11 in the year 1632 of the illustrious Vikramaditya in the month of Jyeshtha in the bright fortnight on the 10th day—on the occasion of the *dasapuran* the illustrious P M Balabhadraavarmanadeva has here out of devotion to Lord Krishna donated the village named Maṇḍu with its fixed boundaries in the *maṇḍala* called Pampala to the Brahman *Pundit* Ravidattasarman of the *Braradvaja gotra* of pure descent. That is to be enjoyed by him as well as by his progeny so long as the moon the sun and the universe endure. Whosoever whether of my family or anybody else would encroach (*tereapon*) deserves to be punished and put to death and may descend into Hell.

(L 10) Now (*the details in*) the *blasha*. On the east (*the boundary extends*) as far as the Kethala brook including the *Dagani* (*springs*) below the ridge on the south as far as the Korada hill (*and*) up to Manoga on the west up to Ranebha stream on the north as far as the Kaphala including *śāṭa* and *śarada* (*Desides the donce*) has been given the whole of house site at Chāmba (*formerly*) belonging to Chāmba Sehlalu.

(L 14) This pious gift is to be preserved in future by the sons and grandsons of the illustrious king for those of Ravidatta.

(L 16) (Here follows one customary verse)

(L 17) This has been written by Lakshmi lanta in the presence of the prince Mal gara

NO 61 GAMNJI PLATE OF BALABHADRA . V S 1692 (?)

This plate was found in the possession of a Brahman, Dhodhu by name in the village of Gamnji of the Saho *pargana*. It measures 7" high by 12" wide excluding the handle on its left. In its top left corner it has a seal. The legend on it is rather indistinct and seems to contain a slightly different reading from that usually found on the other seals of Balabhadra. Near the top right corner of the plate, a piece about 2" x 1" is broken off. The gap thus caused has resulted in the loss of some letters in the last two lines of the inscription which consists of 14 lines, lines 13 14 running inversely in the top margin and the last line being a short one.

The language of the record is partly Sanskrit and partly Chambyāli. The composition in both the parts is extremely faulty though the purport of the deed is fairly clear. It is dated in the Sastra year 11. The corresponding Vikrama year is stated to be 1699 but that is perhaps a mistake for 1692, for we know that by V S 1699 Balabhadra was already succeeded by his grandson Prithvisimha the earliest of whose known charters is dated in V S 1698 (No 70). The other details of the date are mentioned further on in the record in connection with the grant registered, namely the occasion of the solar eclipse on the new moon (*amavasya*) day in the month of Bhādrapada. The specific reference to the solar eclipse should ordinarily be a determining factor for the verification of the date, but in this particular instance it seems to have made the matter more complicated. A reference to Dewan Bahadur L. D. Swamikannu Pillai's *Indian Ephemeris* will show that there was no solar eclipse at all in V S 1692 nor in V S 1699. However, there was one in V S 1700 and that on the same *tithi* as has been stated in the record namely on the new moon day in the month of Bhādrapada, corresponding to Sunday, 3rd September A. D. 1643. This appears to be the intended date. To accept this, however, we have to assume firstly that the mention of the Sastra year in the record as being 11 is a mistake for 18, secondly that the reading of the Vikrama year there as 1699 is correct and thirdly that this V S 1699 refers to the expired year which would mean that the current Vikrama year was 1700 when there was a solar eclipse on the stated day. Still, the difficulty already hinted at remains unsolved. The Vikrama year 1699 or 1700 falls in the reign of Prithvisimha, while the document refers itself to that of his grandfather and predecessor, Balabhadra so that we have to choose one of the two alternatives either to treat the record as a forgery though the date in that case is verifiable, or to accept it as a genuine grant of Balabhadra with an irregular date.

The charter purports to record that king Balabhadra donated two villages named Mata and Guḍaṇi to a Brahman called Ghughuru or Ghumghuru of the Bharadvaja *gotra* on the occasion of the solar eclipse. The donee is stated to be a resident of Guḍaṇi. This village is to be identified with Gamnji the provenance of the plate, while Mata is probably the same as Matyura. Both of them are in the Saho *pargana*, the *mandala* of Sahu or Saho of the inscription.

The charter is stated to have been written by *Pandit* Lakṣmīkṛmṭa.

Sundarasaṃ have, here out of devotion to Lord Kṛṣṇa donated two villages, called Padūna and Khaleṛa with the fixed boundaries, in the Śāho *mandala*, to the Brahmin Sundarasaṃman of the Bhavadvaja *gotra*

(L 9) That is to be enjoyed etc. (as usual)

(L 11) Now the boundaries. On the east is the boundary of Khaleṛa which includes the C. lulu watermill at the foot of the path (and runs) below the walnut tree (c. *lud*) Madana. On the south is the boundary of Khaleṛa (running) below the Khatyadi road (and) behind the Satalai fountain, on the west is the boundary of Padūna behind the ditch etc. on the north the boundary (runs) behind the road in the fallow land (called) Madaka (and) inwards from the watermill

(L 16) The watercourse which formerly used to flow towards Padūna may be brought (if *etc*) also in future

(L 17) All this (land) with its fixed boundaries the illustrious prince Sundarasaṃ has given to Sundarasaṃ as a *hastodala* grant by means of a charter on behalf of the illustrious King. This pious gift is to be preserved for Sundarasaṃ's sons and grandsons

(L 20) (Here follows one customary verse)

(L 21) This has been written by *Pandit Ravi [datta]*

NO. 63 CHAMBA PLATE OF BALABHADRA, V. S. 1693

(Plate XXVI)

This plate of unusually big size is stated to have been in the possession of the former *Rajaguru Pandit* Mohan Lal at Chamba. It measures 12½" high by 15" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the King's name. The inscription consists of 25 lines of which lines 18-20 occur in the left margin and lines 21-25 run inversely in the top margin the continuation of the last line comprising two letters and two *daṇḍas* appearing again in the left margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śaka year 12 V. S. 1693 on the 3rd (*Aśvini*) day of the bright fortnight of V. S. 1693 which may be equated with Wednesday 27th April A. D. 1636. It registers the King's grant of a village to a Brahmin *Pandit* Lokanathasāman by name of the Bhavadvaja *gotra*. The granted village is called Adhastha Utipa (in the *Adhastha* Bhami Utipa) that is to say the Lower Utipa which is stated to be in the Pāṃjālī *mandala* (Pāṃjālī *pargana*). The Upper Utipa (Uparālī Utipa) is mentioned among the boundaries which are specified in elaborate details. The list of villages, however, shows only one village of that name in the said *pargana*. Some of the other villages mentioned among the boundaries can also be identified. Thus Drabhet, Bhuj, Drabhi, Manvada and Nanyā are respectively the same as Drabhet, Bhuj, Drabhi, Manvada and Nanyā. The donor was also given a house site at Chamba.

The charter was written by *Paṭit Lal* Simlikanta

TRV

Seal { श्रीव-
भद्रव-
आख्या

ॐ स्वस्ति । श्रीगणेशाय नमः ॥ श्रीमद्विक्रमाकमवन्त १६९३ श्रीगाम्ब [म] वत १२ वासावमस
शुक्ल (11 24) पक्ष तिस्रो अक्षयतृतीयाया श्रीगाम्बान etc (1 5) श्रीमद्विक्रमभद्रवर्मा
दधानाश्रीकृष्ण (1 6) श्रीवत्स पञ्चमस्य मङ्गलमध्यम अक्षय उत्पितृनामस्य ममस्य सीमाप्रमाण माग्द्वज
गोनाय (1 7) निकुन्तिसलाय पठिनलकदायजमण बाम्हू(द्वा)णाय मप्रदत्त नदनन समतानताचन्द्रम्
(1 8) य द्रष्टा(द्वा) उन्मितिपपनमुपमजनीय । यत्किञ्चनम वया वास्या वापन्ता स्यात्स दान्या वयो
नरक (1 9) पानी स्यात् ॥ अथ माया । ग्राम १ इक उटिण वृद्धी रैकोन सभ टकर दी छिडवान
हठकरी उ (1 10) परली उटिण २ मव्याल तथा कूर अदर वगी द्रभट री मवान वत ज उपरल भज तथा द्रवि
(1 11) ल मायाड की गड निम वत उपर करी बिलि वधी सभ । भग घाटी तथा मडवाल री लहडी तथा
(1 12) बाडवाली चोरा गगत वाजन घट समत । होर पारगा ककाडी जो दुटाव हठ री । तल्लूण री
बडी (1 13) घोडी वत जम् । भुजर पाह उपर [दि] गात सभ । गह सभ भुज एकन करी सीमाप्रमाण
(1 14) श्रीगाम्ब वलिक्कणे । लोकनाय श्री वागण हस्तोदक करी दिती ॥ अथ सीमा ॥ पुनर्दिशा गन्वणी
रीड (1 15) दी वत हठ चछी री नानी अदर कु तथा गाह री सीमा ॥ दक्षिण दिशा बडी वता तथा
नवाहरी व (1 16) उपर करीगुण री रहा वरी हड कथनी सीमा ॥ पश्चिम दिश नागरी वि[ल]
डरह वृद्ध विणोत वत प्रो (1 17) र अटाक तथा दुवट अदर करी सीमा । उत्तर दिशा भुजर पाह २ ना री
री सीमा ॥ गोरवन् मथोत री । माहगुण समत (1 18) दिती ॥ घरडा १ इक चव घघ ठाणी
हृदिगाम । भवानीदाम तथा मृगण [म] (1 19) दर दी सभ वाटी त्वह स्मन हस्तोदक करी दिती । एह
धम श्रीगाम्ब तथा श्री[गाम्ब] (1 20) द वष २ पुन पोत्र प्रपोत्र समत । लोकनाया तथा लोकनाय
व वत द वन पोत्र प्र[पोत्र] (11 21 24) ममता को पाण्ण । नन स्मति ॥ मायागोय etc (1 25)
म । चतरा । मु । जमल । कालु । निपणु । म । कङ्गीए सीमा पाह पडन जदव तथा । निमित्तमिद पण्डित लट्ठो
कासन शभ ॥

TRANSLATION

Seal The command of the illustrious Balabhadra vama

(L 1) Om Had Obeisance to the holy Ganesa In the year 1693 of the
illustrious Vikramarka in the glorious Sastir year 12, in the month of Vaisaḥha in
the bright fortnight on the *Alagayatritya* day the illustrious P M Balabhadra
varna deva has here out of devotion to Lord Krishna donated the whole of the
village known as Lower Utiya with its fixed boundaries in the *maḍḍa* called
Pajala to the Brahmin *Paṭit* Iolanthiserman of the Bhadrakṣa gotra of
pure descent

(L 7) That is to be enjoyed etc (15 us 13)

(L 9) Now (the details in) the *bhasha* Om 1 village (called) Lower Utiya—
the whole of Rakogha below the footpath of Tulā mwa ds from the house
road of the Upper Utiya and from the mulberry tree above the middle path of
Dahet leading to the Upper Bhumi as well as to Dhala (and) Manval melu

ding 11 to land cultivated and uncultivated (one) *bhūga* (?) of *ghāḍi* land, one *lāḍi*, belonging to Mandiyālu (the field called) Badhyā and Choro belonging to Sagata and the *āṣṭamā* Moreover, (the donated area) includes the farther Kaphāli below the confluence of two brooks the large rock of Khrāduna within the junction of two paths (and the field named) Digata over the path leading to Bhujā Having combined all this land with its fixed boundaries, the illustrious king Bahukera has given it to Lokanatha as a *hastajaka* rent free grant

(L 14) Now the boundaries On the east the boundary is (formed by) the *toṣṭāṇa* as well as by the mulberry tree below the broken path of Selvam (and) 1 wards from the *maṣṭi* of Chachila, on the south the boundary is (marked by) the ridge of Śūrena the large mulberry tree (and) the *kaṭhi* tree above the main path as well as the ridge of Nanyā on the west the boundary (lies) below the *āṣṭamā* ridge with *flām* trees, above the paved path (and) inwards from the terrace as well as the junction of two paths on the north the limit is (marked by) the branch of the brook of Bhūma (The land thus defined) including the pasture of Manyā (and) the inhabitants has been given (Besides,) one 1 house site at Chamba belonging to Glemghatthi and Handā Bhaṇḍasa Mūchan and Sundara has all been given as a *hastajaka* (grant) together with its garden and well

(L 19) This pious gift is to be preserved by all, the illustrious king as well as the sons grandsons and great grandsons of the illustrious king, for all, Lokanatha as well as the sons, grandsons and great grandsons of Lokanatha.

(L 21) There is (the injunction by) the *Smṛiti* (here follow four customary verses)

(L 25) The boundaries have been fixed by Bham Chātara, Bhu Janmala, Phātalu Bhuhanu (and) Me Kalmyā

This has been written by *Pandit* Lakshmikanta, while *Pandit* Jandeva was there Prosperity

NO 64 SIMDA GRANT OF BALABHADRA, V S 1693

This plate¹ is stated to have been in the possession of one *Pandit* Gauridatta. It measures 91" high by 16½" wide excluding the handle on its left. In its top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines of which lines 19-20 occur in the left margin and lines 21-22 inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter refers itself to the reign of Balabhadra and is dated in the Śastra year 12 V S 1693, on the

¹ N. 42 of 42 R. 45 V. C. 100104 p. 11

full moon day of Kartika which may be held to correspond to Wednesday 2nd November A D 1636. It records that Balabhadra's son prince Manasinha donated the village of Sinda in the Jasaur or Yasaur *mandala* to Dharamdharasarmān son of *Pandit* Ramapati of the Bhairadvaj *gotra* with the consent of the King. The donee's father is identical with Balabhadra's *Ranajay* Samantadas son Ramapati who figures as writer in most of Balabhadra's earlier charters. As has been observed above Lakshmikanta was also a son of the same Ramapati. Thus Lakshmikanta and Dharamdharas were brothers.

The donated village is to be identified with Sinda in the *Jasaur pargana* the *Jasaur* or *Yasaur mandala* of the record. Dr Vogel seems to have visited Sinda as he has left us in account of its exact location which is as follows. Sinda, 2 miles south west (above) Kalhel the second stage of the Chamba Pargana and present headquarters of the *Jasaur pargana*. The village consists of only one house in which three families live. Dr Vogel has also recorded the information that the field called Surahi stated to lie on the western boundary of the donated village is now included in the *sasana*. The village of Diabla mentioned in the record is the same as Diabla only 1 mile west of Sinda. In Chamba there are several villages of the name of Diabla. The one in question is in the *Jasaur pargana*.

The charter was written by the donee's brother *Pandit* Lakshmikanta.

TEXT
Seal { श्रीरत्न
भद्रवर्म
जाया

ॐ स्वस्ति श्रीगणेशाय नमः । श्रीविश्वनाथकर्मवत्सल १०९३ शक्रवत्सवत् १२ कार्ति (॥ २३) वरमान
शुक्लपक्ष त्रितीये पौर्णिमाया श्रीगमराम etc (१४) श्रीमदत्र (॥ ५१) भद्रवर्मान्मन्त्रपत्रमन्त्राधिकार-
क्षेत्रिण्योमहागजपुत्रमानसिहवर्म (१६) गान् श्रीकृष्णप्रीतय वसाराज्यमन्त्रमध्यत विडान्वयाम
सीमा प्रमाण भार (१७) द्वाजगोदाय त्रिकुलनिसन्नाय पंडितश्रीरामदायवा मन्त्राय धरणीयवर्गमन्त्र दत्त (१८)
ह्युपाय श्रीमद्द्वारागजवल्किर्णज(ज्ञ)या सकल्प तात्पर्यसमुद्रा (द्रा) किमपूर्वक मन्त्रवत् (१९) नदनन
मन्त्रतन्त्राक्षरसूयवद्वाडस्विनिषयतमुपभुजनीय य कर्त्तव्यमम (११०) वाया वायो वापहता म्यात्म
दंडयो वद्वय नरकपात्री म्यात् ॥ अथ भाषा ॥ ग्राम १ इक (१११) पण्ड यशोर मया दिता निधि दि
सीमा । पूर्व दिशा लाकोट कूट टिकन जोडी ऋड (११२) हुजाट ताड ताड सीमा । दक्षिण दिशा पोन्ग
विडग रि सीमा । पश्चिम दिशा (११३) मुरली वग ताड सीमा । उत्तर दिशा नटगली वत ताड सीमा गन्धारा
द्रवि- (११४) ल स्मृत पण्ड ग्राम सीमाप मन्त्र श्रीराजपुत्र मानसिह अपु तया श्रीविनाय (११५)
बाल मन्त्र तया सामपट्ट मन्त्र कराट दिखाया पण्ड वम श्रीगण तया गण (११६) दपुत्र
पोन पवत वरजीवरा तया धरणीधर व पुत्र पौन जी पाल्णा ॥ त (॥ १७-२२) न स्मति ॥ गामान्वोय
etc (१२३) निवितमिद पंडितलक्ष्मीकान्त ॥

TRANSLATION

Seal The command of the illustrious Balabhadrasarmān

(L 3) Om Hail Oboisance to the holy Ganesha ! In the year 1693 of the illustrious *Vikramanka* the *Sasira* year 12, in the month of *Karttika* in the bright

fortnight, on the full moon day, the illustrious prince Manasimhavarman, son of the illustrious P^{andit} Balabhadra varman has, here, out of devotion to Lord Krishna donated the village named Simda in the *mandala* called Jasaura to the Brahman Dharamdhara varman, son of the illustrious *Pandit* Ramapan, of the Bhairavja *gotra* of pure descent, with the sanction of the illustrious king Bahubana with libation of water by means of a copper charter registered under the (*royal*) seal

(L 9) That is to be enjoyed, etc (as usual)

(L 10) Now (the details in) the *bhusha* One village (called) Simda in Yasaura has been granted. The boundaries thereof are. On the east the boundary (extends) from the Idol cave (and) the Tikari rock up to the Hujoti brooklet, on the south the boundary is (marked by) the stone parapet on the west the boundary (extends) up to the Simoli field on the north the boundary (extends) as far as the Bhidgali path. Including¹ Sahana (and) Dhivali. The village thus bounded has been donated with libation of water by the illustrious prince Manasimha himself as well as on behalf of the illustrious king by means of a copper charter. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king for *Pandit* Dharamdhara as well as for the sons and grandsons of Dharamdhara.

(L 16) There is (the injunction by) the *Smriti* (here follow four customary verses)

(L 23) This has been written by *Pandit* Lakshminarāya

NO 65 LAKSHMINARAYANA TEMPLE PLATE OF BALABHADRA

V S 1693

This plate* belongs to the temple of Lakshmi Narayana at Chamba and is kept now in the Bham Singh Museum there, bearing the catalogue number B 28. It measures 8½" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagan legend containing the king's name. The inscription consists of 21 lines of which lines 15-17 occur in the left margin and lines 18-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The inscription refers itself to the reign of Balabhadra and is dated in the Sastra year 12 the V S 1693 on the 11th day of the dark fortnight of Chaitra which may be taken to correspond to Sunday, 12th March A D 1637. The charter records that the prince Manasimha son of Balabhadra donated the village of Gadoda in the Yasaura

* The original is in the possession of the Bham Singh Museum, Chamba. It is a copper plate of the size of a palm-leaf and is inscribed in the Chambyah script.

* V S 1693 (1637) 4 p 10. The original is in the possession of the Bham Singh Museum, Chamba. It is a copper plate of the size of a palm-leaf and is inscribed in the Chambyah script.

mandala to a Brahman called Gokalasur in of the Kaundinya *gotra*. According to the details in the *bhask* the donor owned a shop which was taken from him and in lieu of that he was given another shop.

The *Yasaura mandala* refers to the *Yasaur pragra* and the village Gadoda is perhaps identical with Gadesai there. The boundary village Bhalala is the same as Bhalala in the very same *Yasaur pragra*.

The grant was written by *Pandit Ravulatti*.

TEXT
Seal { श्रीवल
 { मद्रवम
 { आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमत्पतिविक्रमादित्यस्य स (1 2) वत्सर १६९३ यास्य स्वत्सर १२ चतुर्मासि वृष्णपक्षे ति (11 3 5) श्री एकादश्या श्रीरामराम etc (1 6) श्रीमदवल्लभमणिज परमोद्धारचरि (1 7) तनकलगुणमणि[पु]श्रीमद्राजप(पु)त मानमिहवमणान श्रीकु (1 8) एण श्रीनय यशौरायमङ्गल गडोडनाम ग्राम सीमाप्रमाण कौ (1 9) डिय मोनाय गोकलगमण ग्रामह (ह्वा) पाय मप्रवत तदनन समतानता (1 10) चद्रमयधम्हा (ह्वा) डम्भितियतमुपभुजनीय यष्कास्त्रिमम वायो वा (1 11) न्यो वापहर्वा म्यास्त द्दयो दध्या नरकपाती स्यात् ॥ अथ सीमा पूरव दिगा (1 12) मैका ताड सीमा । दपण दिशा टिपरी घोडी हट सीमा । पविचम दिशा घाण्टट (1 13) वत बुह्ल । डिभरा पाणी बुह्ल । गारोन वता बुह्ल । माम्हर हठ सीमा । उतर दिग छोड (1 14) कार ताला ताड सीमा । भलाल सी खवा ध्वर सीमा । गडोड नाम ग्राम इती सीमा म (1 15) मत मानमिह गोकलगजोग शाणन वरा दित्ता । मान[मि]ह (1 16) श्रीदिवाण वाल ताम्रपट्ट साया करड दिता ॥ परममं- (1 17) श्री रा हट गोकल बाल छडाया तिघी दा वेदला श्रीदिवाण (1 18) छयील रा हट गोकल जाग दित्ता । एह श्रीदिवाण तथा मानमिह जपण (1 19) वम गोकल तश गोकल र पुन पात्र जोग पाणणा । नय म्भति । वा (1 20) लनातरमो धम etc. (1 21) लिदितमिह पतिनरविदत्तन ॥ शुभमस्तु ॥

TRANSLATION

Seal The command of the illustrious Balabhadra Varman

(L 1) Om Hail! Obeisance to the holy Ganesa! In the year 1693 of the illustrious king Vikramaditya in the Saka year 12, in the month of Chaitra, on the 11th day of the dark fortnight, the illustrious prince Manasumhavarman, son of the illustrious P. M. Balabhadra Varman has here, out of devotion to Lord Krishna donated the village named Gadoda with its fixed boundaries in the *mandala* called Yasaura to the Brahman Gokalasur in of the Kaundinya *gotra*

(L 9) That is to be enjoyed etc (as usual)

(L 11) Now the boundaries On the east the boundary extends as far as Maika, on the south the boundary runs below the Tipari rock, on the west the boundary runs below the path interrupted by the landslide below the Dibhari

spring to the foot of the cattle track (and) under the *māmbharā* (creeper), on the north the boundary extends as far as the Chhodakora brook, inwards from the stream to Bhairav. The village named Gādhā thus bounded has been given as a rent-free grant by Munishva to Gokala.

(L. 17) Manasuvha has got the copper charter issued on behalf of the illustrious king.

(L. 18) The shop of Maini Paruma has been taken away from Gokala. In its stead the illustrious king has given Chhayala's shop to Gokala.

(L. 18) This, their own pious gift should be preserved by the illustrious king and Manasuvha for Gokala and Gokala's sons and grandsons.

(L. 19) There is (the *rajachou* by) the *Smṛiti* (here follows one verse)

(L. 21) This has been written by *Pandit* Ravidatta.

May there be prosperity!

NO. 66. CHAMBA PLATE OF BALABHADRA. V. S. 1694.

This plate¹ was also in the possession of the former *Rajaguru*, *Pandit* Mohan Lal at Chamba. It measures about 8" high by 10½" wide excluding the handle on the left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 23 lines, of which lines 19-21 appear in the left margin and lines 22-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter is dated in the Śastra year 19 V. S. 1694 on the 12th day of the bright fortnight of Magha, which may be taken to be equivalent to Wednesday, 17th January, A. D. 1698. It registers the king's gift of a village called Mathura, Mathuru or Madhuru in the *Saho mandala*, to the Brahman *Pandit* Padmanabhasarma of the Bhairadvaja *gotra*. As detailed in the *bhāṣa* portion, the donee had formerly been given several fields and home-steads at various other places. These former charters have been incorporated in the present charter.

The *Saho mandala* refers to the *Saho pargana*. The donated village is now known as Madhuru. Of the other places mentioned in the record, Dadara is still known by that very name. Padoni is possibly the same as Paduna which occurs in another inscription (No. 62) as well as Agharu is now called Agharum—this is mentioned also in an earlier inscription (No. 23). Kotala is identical with the present Kotli and Sahrna is the same as Suahan. These are all in the *Saho pargana*. Dugar is to be identified with Duggal in the *Parajla pargana*. Thakurala is identical with Thakur in the *Simluta pargana* of the *Bhatta zamnat*. It occurs also in an earlier record (No. 20).

The charter was written by Lakshmi Kant.

Text
Seal { श्रीवल
भद्रवम
आम्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमसिद्धवत् १६९४ श्रीसास्त्रवत् (11 2 4) १३
माघमास शुक्लपक्ष त्रितीया द्वादश्या श्रीगमराम etc (1 5) श्रीमदवलभद्रवमदवनान् श्रीगण-
प्रीतय शाहीमटलमध्यतो म (1 6) कुरान्यनामग्राम सीमाप्रमाण भारद्वाजगोत्राय पण्डितपदमनाभगमण
वा (1 7) ह्याणाय सप्तत्त(त्त)स्तदनन ससनानवाचद्रसूयद्रह्याडस्थितिपयतमुनमुज (1 8) नीयो
य कश्चिभम वगयो वान्या वापहता म्यात्स वडयो वडयो नग्वाती स्यात् ॥ अय (1 9) भाषा ॥ गहो
मन्ना ग्राम १ डक । मडुड डाड र स्मत । इध रि सीमा । पूर्व दिशा (1 10) पडाणनि प्रडि ह्ट । दक्षिण दिशा । घपडयाणि
खडा ग्वार । पश्चिम दिशा । (1 11) अवारण नि प्रडि उपर नडल भूमि स्मत । उत्तर दिशा । कोटल र
गल (1 12) अदर मडुए द प्रगट स्मत ॥ अय डाडर दि सीमा । कोटल रि दिशा प्रडि (1 13)
आरि । उत्तर दिशा किनोर नि खट ग्वार । पूर्व दिशा घण खट अदर ह्म्याड (1 14) स्मन्त ह्याण मन्ता भग
२ दुइ पिनाडर तथा उत्तरा घरठाड दुइ शग्वाड दुइ (1 15) स्मत । डिगर मव भग डक ह्याो र घरठाड मग्वाड
स्मत ॥ ठकुराल (1 16) मव । लाहडी डक नुडम नडलु तथा अट न ओनड स्मत । एह लाहडी (1 17)
ममवा कण्णवलि वावत घरठाड मग्वाड स्मत । ह्ट डक कन्वाण रा ॥ (1 18) अद १ गरलव घरठाड जुलैव
दि शम श्रीमा प्रमाण श्रीद्विवाण पट पाट दिति (1 19) एह सकय पिबो क श्रीराए पट पाड दित अग
श्री (1 20) राए द वड द पुत्र पोत्र एह भम पदमनाभ द पुत्र पोत्र की (11 21 22) पाण्णा ॥ पालनापरमो
वम etc' (1 23) लिखितमिद श्रीलक्ष्मीकानन ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarmaman

(L 1) Om Hail Obeissance to the holy Ganesa! In the year 1694 of the illustrious Vikramarka, the glorious Śāstra year 13, the month of Magh the bright fortnight, on the 12th day, the illustrious P M Balabhadravarmadova has here out of devotion to Lord Krishna granted a village called Mathura to the extent of its boundaries in the *Saho ma dala* to the Brahman *Pundit* Padmanabhasarmam of the Bharadvaja gotra

(L 7) That is to be enjoyed, etc., (as usual)

(L 8) Now (the details in) the *bhasha* In Saho one 1 village (called) Mathura together with Dadara The boundaries hereof are —On the east below the declivity of P donr on the south inwards from the Dhapadyani rivulet on the west above the descent of Agharu including the *Ncala* land on the north within the pass of Kotela, including the watermill of Mathura Now the boundaries of Dadara — Inwards from the declivity in the direction of Kotela on the north inwards from the stream of Kinola on the east within the Dhana rivulet, including Eamyada In Sabrana two 2 *bhangas* (of land) including two homesteads together with two kitchen gardens belonging to Pinau and Uta in Digara one *bla ga* (of land) including the homestead along with the kitchen garden, belonging to Hago in Thakurila one *lalada* including the Ludigha brooklet three *atus* of dry land the homestead together with the kitchen garden belonging to Karonvali Basundi

one shop belonging to Kalvana, (one) 1 mango (tree called) Garalaba (and) the homestead belonging to the Jyehanka—all these to the extent of their boundaries have been granted by the illustrious king by means of a charter. These former donations, the illustrious king has incorporated in (this) charter. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Padma nibbhi.

(L 21) (L 1 follows one customary verse)

(L 22) This has been written by the illustrious Lakshmikanta

NO 67 SEI PLATE OF BALABHADRA, V S 1695 (?)

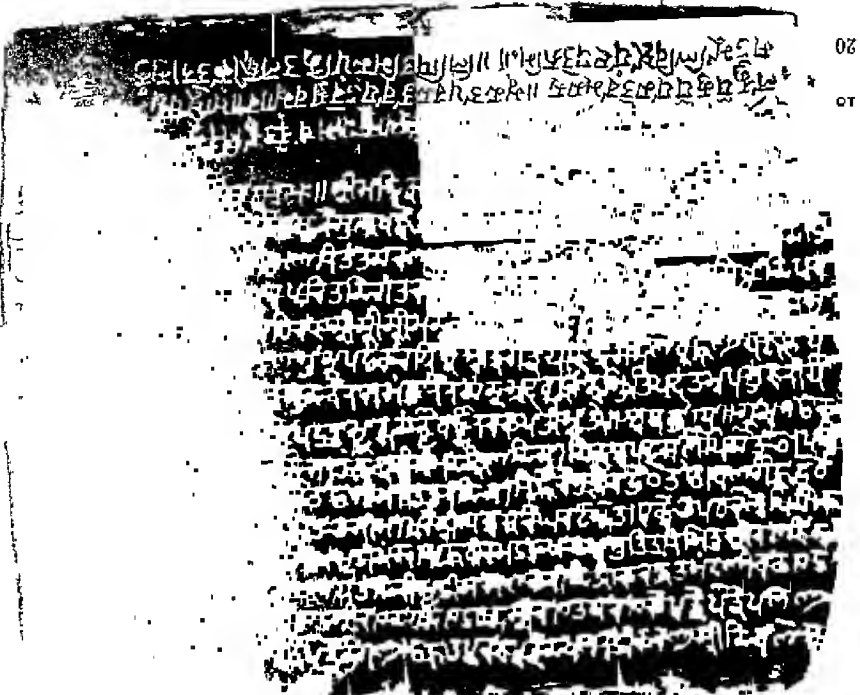
(Plate XXVII, A)

This plate is reported to have been owned by one Byaja at the village of Sei in the Gadya *pargana*. It measures $10\frac{1}{2}$ " high by 14" wide excluding the pierced middle on the left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. Below the seal is engraved the word *sahi*, also in Nagari, the significance of which has been discussed above.² It is, however, unusual that both the seal and the word in question occur together in this plate, as usually one of the two is deemed enough to serve the purpose. The inscription covers 20 lines in all, of which lines 16-17 appear in the left margin and lines 18-20 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Śastra year 15, V S 1695, on the 5th day of bright fortnight of Vaisakha. The Vikrama year corresponding to the Śastra year 15 should be 1696 and not 1695 as stated in the record. The mistake is probably due to an oversight on the part of the writer. The case is of a common occurrence: do we not all of us, through the force of habit, very often, in writing, inadvertently refer still to the 'old' year for weeks together after the 'new' one has set in? Thus, in the present instance the intended Vikrama year is conceivably 1696. The given date may therefore be equated with Sunday, 28th April, A D 1639.

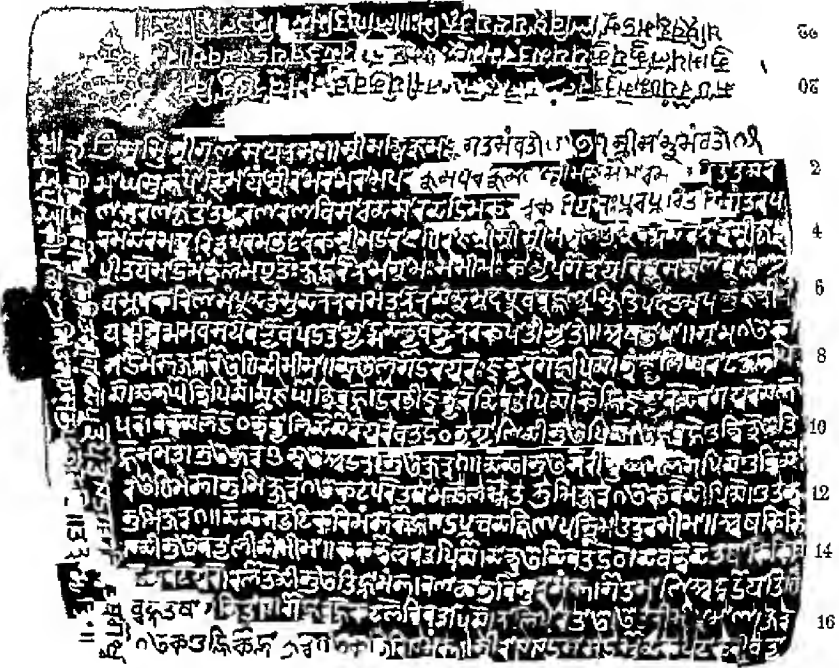
The inscription records that the king granted a village in the Sungala *mandala* to a Brahman, Jindūsarmā by name, of the Atri *gotra*. From the details in the *bhūṣa* portion, it is evident that the same village was formerly held by one Birama, evidently as a *śasana*, that he died by eating opium and that after his death the king transferred the grant to Jindū and his son. Some expressions in that part of the record are rather obscure, so that it is not clear whether Birama's death was a case of suicide or whether it was a mere accident. It also appears that the king was present at the spot at the time of Birama's death and that he performed a sort of *śrāddha* of the deceased by treating Jindū and his son to a dinner, who seem to have received the village, the property of the deceased, as *dalshana*. The name of the village is variously given as Syaya, Syeha, Syahu, Syahu or Gadya *'pargana'* Sungala, which is mentioned as the provenance of the plate, in the Inscription, is now a village in the same Gadya *pargana*.

A.—SEI PLATE OF BALABHADRA V S 1695 (?)



SCALE ONE HALF

B.—LAKSHMI NARAYANA TEMPLE PLATE OF BALABHADRA V S 1697



SCALE ONE HALF

The king showed a special favour to Jimdū by granting him a status equal to that enjoyed by the *Pandits*, *Purohīts* and others at the capital city of Chamba. The charter was written by *Pandit* Lakshmīkānta.

TEXT

Seal { श्रीवल-
भद्रवर्म-
भाग्या

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कमवत्सरे १६९५ श्रीगणेशसंवत् १५ वैशा- (11.24)
खमासे मेषरासि(शि) दिव्य(स्थि)ते भास्करे शुक्लपक्षे त्रयो(यो) पचम्या(स्या) श्रीरामराज etc (15)
.... श्रीमद्वलभद्रवर्मदेवेन सुगलमंडलमध्यत. रथ- (16) याव्यो ग्राम सीमाप्रमाणस्ताम्रपट्ट कारयिहा(त्वा)
अत्रिगोत्राय जिदूयमणे व्र(श्री)ह्मणाय कृष्णार्प- (17) शबुदया पुनरपि मप्रदत्त(त्त) न्नदनेन
ससंतातेनाचद्रतूर्यवह्मणस्थितिपर्यंतमुपभू(भु)जनीयो (1.8) परकजिन्मम वशयो बान्यो वापहर्ता म्यात्स
दध्यो वदध्यो नरकपाती स्यात् ॥ अथ भावा ॥ ग्राम १ इक (1.9) स्येह डवि दी सीमा । पूर्व दिशा । कुडोलु
री सीमा दक्षिण दिशा । त्रिख पट थालो पिचो ताड । पञ्चि- (1.10) म दिशा त्याह्म पाणी पिचो ताड
सीमा । उत्तर दिशा । निहोरे शुक्लेरा हेते ताड । वण गोत्रा हते (1.11) वत्याहे पाणी स्मेन गलू वैही ताड
सीमा । मूरेडी खडा व्यारे घराटे स्मेत । वुडेइ पचरोलु पिचा । (1.12) ह्मयाणी पाणी पिचा ताड । एह
सीमा स्यही मंझ । स्यहु वीरम ह्मपु खाड मुया तित निमित्त श्रीराए जिदु (1.13) तथा जिदूरे पुना कछाह्म
गलाया ता फिरी स्यही शाशण करी द्विती । कर कुत मझपी बाळ एह (1.14) सभ इह्मा की श्रीराए
छडी । एह श्रीराए दा वर्म एह धर्म श्रीराए तथा राए के पुत्रे पोत्रे पालणा (1.15) स्याह जिदु तथा जिदु
दे पुत्रे पोत्रे भोगणा । इह्मा उत्र राजपुत्रे दबल नाही करणा श्रीदिवाणे न- (1.16) पु मझ कीते । जे पचायत
ब्राह्मण माह्णु सव्याळ पडि- (1.17) त पुरोहित जीहा शाशण सादे तीहा जीदु नया जीदु वे पुत्रे पोत्रे
(11.18-19) खाणा साधारोय etc. 1 (1.20).....लिवितमिद पडितलक्ष्मीकानेन । गुण :

TRANSLATION

Seal : The command of the illustrious Balabhadravarmen. Approved.

(L. 1) Om. Hail! Obeisance to the holy Ganeśa ! In the year 1695 of the illustrious Vikramārka, the glorious Śāstra year 15, the month of Vaiśākha, the sun having entered the Mesha rāśi, in the bright fortnight, on the 5th day, the illustrious P.M. Balabhadravarmadeva has granted again a village, called Syaya, to the extent of its boundaries, in the Sunigala mandala, by way of a dedication to Krishna to the Brāhman Jīmdūśarmen of the Ātri gotra, by means of a copper charter.

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (the details in) the bhāṣā . Ono 1 village (named) Syeha. The boundaries hereof are :—On the east the boundary is (marked by) Kumdolu ; on the south (it extends) as far as the split rock behind Śālo ; on the west the

¹ See below, p 178.

boundary (*runs*) as far as the Lyahla brooklet, on the north the boundary (*extends*) as far as the base of Nihlor of Sukla including the Balyahra fountain below the forest tract up to the ridge of the pass including the watermill (*situated*) on the near side of the Muredi stream behind Dhudai (*and*) Padharolu as far as the Kahlyam fountain. All these boundaries are in Syahi. Birama of Syahi ate opium and died of that. On that occasion the illustrious king fed Jindu and Jindu's son on *laddu* and afterwards gave (*them*) Syahi as a rent free grant. They have been exempted by the illustrious king from all levies and taxes in cash and kind. This is a pious gift by the illustrious king. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king (*while*) Jindu and Jindu's sons and grandsons are to enjoy it. Upon these (*donees*) the princes are not to cause any imposition. The illustrious king has taken (*them*) into his own charge. (*so that*) Jindu and Jindu's sons and grandsons may enjoy (*this grant*) in the same manner as the Pamchayat Brahmans commoners *Pandits* and *Purohits* of Chamba to whom enjoy a rent free grant.

(L. 18) (Here follow two customary verses)

(L. 20) This has been written by *Pandit* Lakshmikanta
Prosperity!

No. 08 LAKSHMI NARAYANA TEMPLE PLATE OF
BALABHADRADEVA V S 1697
(Plate XXVII B)

This plate¹ belongs to the temple of Lakshmi Narayana at Chamba proper and is now deposited in the Bhuri Singh Museum there bearing the catalogue number B. 29. It measures about 10½" high by 13" wide excluding the short handle on its left. In its top left corner there is the usual seal with a Nagari legend containing the king's name. The inscription consists of 22 lines in all of which lines 18-19 appear in the left margin and lines 20-22 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyahi. The charter is dated in the Śīstra year 16 V S 1697 on the full moon day of Magha which may be held to correspond to Saturday 16th January A D 1641. It registers the king's gift of a village called Kūhmāro in the Saho *mandala* to his cook the Brahman Vishnuasarma of the Kaśyapa *gotra*. In the *bhāṣa* portion, the name of the donee is coupled with that of another person namely Gorkhu who might be related to him as brother. This section of the record describes the donated area in great details all of which are not quite intelligible. Several villages are mentioned along the boundaries most of which are identifiable. The donated village itself is said to be no longer existent now. Dula Judyara, Dhara Tapara, Tikari and Dadari are all in the Dulo *pargana* and are now known by their slightly modified names. Ohli and Bhuri are in the Bhaṭṭikam *pargana*. They are mentioned also in some earlier charters (Nos. 21 and 23 Bhuri Nos. 11 and 12 Ohli).

¹ No. 48 of A. I. B. S. No. 1903 of p. 10. The name of the locality given as Kūhmāro is a mistake for Kūhmāro.

the garden in the wet (*land*) of Judyara, beyond the watercourse, beneath the larger watercourse, inwards from the Damdyah terrace, below the path behind the land of the Bhy gyani, including all the three oblong fields below these—there are two 2 *lunas* of land one and a half 1½ *lunas* of land four oblong fields behind the crown lands (*called*) Dugha (*and*) Maloga, one 1 *luna* of land including Topara and Machhela, one 1 *luna* of dry land behind the *bardi* (*tree*), one and a half 1½ *lunas* of wet land at Saho Tikari These are the boundaries on the east, the south, the west and the north

(L 13) Now the boundaries of the *bannyah* land belonging to Kikia, behind the Kibadih path below the path of Dadui inwards from the junction of two *thas*, (*one*) leading to Dabada's (*house?*) and (*the other*) to Kikia's (*house?*) the land of Ralota being theirs (*of* Dabada and Kikari) the forest and the hill slope being Vishnu's below the (*one*) *atu* (*of land*) of Gotamani and (*extending*) up to the steps below the footpath, behind the path along the bank, as far as the farther side of the brooklet—this much is the extent of the boundaries

(L 17) One 1 *luna* of wet land at Ohli one 1 *luna* at Bhuria

(L 17) The illustrious king has given this gift as a *hastodaka* grant to Vishnu and Gorkhu The sons and grandsons of the illustrious king are to preserve this pious gift for those of Vishnu and Gorkhu

(L 19) There is the *Sūriti* (here follow two customary verses)

(L 22) This has been written by *Pandit* Lakshmikānta

No 69 CHAMBA PLATE OF BALABHADRA V S 1697

This plate was in the possession of Chhannphanan, Podhi, Mangnu and others at Chamba the very individuals who had two more plates with them (Nos 55 and 56) It measures 6½" high by 8½" wide including the handle on its left In its top left corner it has the usual seal with a Nagari legend containing the king's name The inscription covers 18 lines in all of which the last three run inversely in the top margin

The language is partly Sanskrit and partly Chambyah The record is dated in the Śastra year 16, V S 1697, on the full moon day of Phalguna which may be held to correspond to Monday 15th February A.D. 1641 Its object is to register the king's gift of a village called Sarotha together with a hamlet named Chhannana in the Jasora mandala to a Brahman named Murkandeyasarma of the Bhuradvaja *gotra*

The Jasora *mandala* refers to the Jasaur *pargana* in the Churah *wazarat* The donated village still exists and has its name unchanged, while Chhannana is probably to be identified with the modern Chhannan

It may be observed that the present charter is chronologically the last of the known records of Balabhadra's reign

It was written by *Pandit* Lakshmikānta

TEXT

Seal { श्रीवल-
भद्रव-
मं अग (आग्या)

ॐ स्वस्ति ॥ श्री गणेशो (वा) य (य) नम ॥ श्रीमद्विक्रमार्कमवत्सर १२९७ श्री गा (1 2) सप्तमिन् १६ फल्गुनमासे शुक्ले पक्षे पूर्णमासा निर्वा ॥ श्रीचल्य (11 3 4) कपुर वान्तव्य etc (1 5) श्री (1 6) बलभद्रवर्मण श्रीकृष्णप्रीतये जसोरेमडलमध्यतो ॥ मराय न-(1 7) मयम चि ह्वण समेत ॥ वय सीमा विमान ॥ पूर्व दिशा जुज्वर ॥ (1 8) दि बहि ॥ वज्रण दिज गुकेड बहि दि सीमा । पन्धम दिश । नवा (1 9) णि पाणि दि सीमा ॥ उत्तर दिश वजेहि दि बहि दि सीमा । वज्रवये (1 10) व । गलेणि धराटे समेत सीमा प्रमंण ॥ भारद्वाज गोत्राय (1 11) मार्कण्डे अर्मण ब्रह्म गाय थीराज पार्वे दिशप्ति कृत्वा ताम्रपट्ट (1 12) मुद्रा कागयित्वा सप्रदत्त ॥ अय भावा ॥ मराय नाम ग्राम सीमा प्र- (1 13) माण श्रीदिवणे मर्कण्ड की हस्तोदिक दिता थीराए द वग द । होन (11 14 15) तिनि प्रतिपाल करण मार्कण्डे द वसे द मोयण ॥ पालनल्पमो वम etc (1 16) भुजेक हम समत दिता लिप्या श्रीमीए मानमिध हाजर ए (1.17) धमे श्री बालभद्र वमदे होन तीनी प्रतिपाल करण (1 18) लीह्य पडत लक्ष्मीकमेन् ॥

TRANSLATION

Seal The command of the illustrious Balabhadravarmān

(L 1) Om Hail! Obeisance to the holy Ganesa! In the year 1697 of the illustrious Vikramarka, the glorious Sestra year 16, the month of Phalguna, the bright fortnight, on the full moon day, the illustrious P M Balabhadravarmān, in residence at the splendid city of Champaka, has, out of devotion to Lord Krishna donated the village called Sarotha along with Chabnana in the Jasora mandala to the Brahman Markandeyasarmān of the Bharadvaja gotra, who had made a request to the illustrious king for that, by means of a copper charter under the (royal) seal the donated area being bounded on the east by the ridge of Jumpyara, on the south by the Sukeda ridge, on the west by the Nivani fountain, on the north by the ridge overgrown with *bany* trees,— and including the Galem watermill as well as the *bany* trees used for fodder

(L 12) Now the *blashā* The village called Sarotha to the extent of its boundaries has been granted with libation of water by the illustrious king to Markande The descendants of the illustrious king are to protect (*this grant*), while those of Markande are to enjoy it

(L 14) (Here follows one customary verse)

(L 16) The grant has been made in the presence of Bhujeka Hamsa, and written in that of Ma Manasimha This pious gift is to be preserved by the successors of the illustrious Balabhadra

(L 18) (*This*) has been written by Pāndit Lakshmīlanta

¹ See below, p 177

This plate¹ belongs to the temple of Chamunda *devi* at the village of Mindhal in the Such *parvana* of the Pangri *wazarat* and is now kept in the Bhuri Singh at Ch and a proper, where it bears the catalogue number B 30. It measures 12 by 10¹/₂ inches wide including the pierced handle on its left. In its top left corner is seen the word *sahi* in Nagari characters. The inscription consists of 21 lines, of which line 14 appears in the left margin, lines 15-17 run inversely from the top right and lines 18-21, comparatively very short ones, occur on the left.

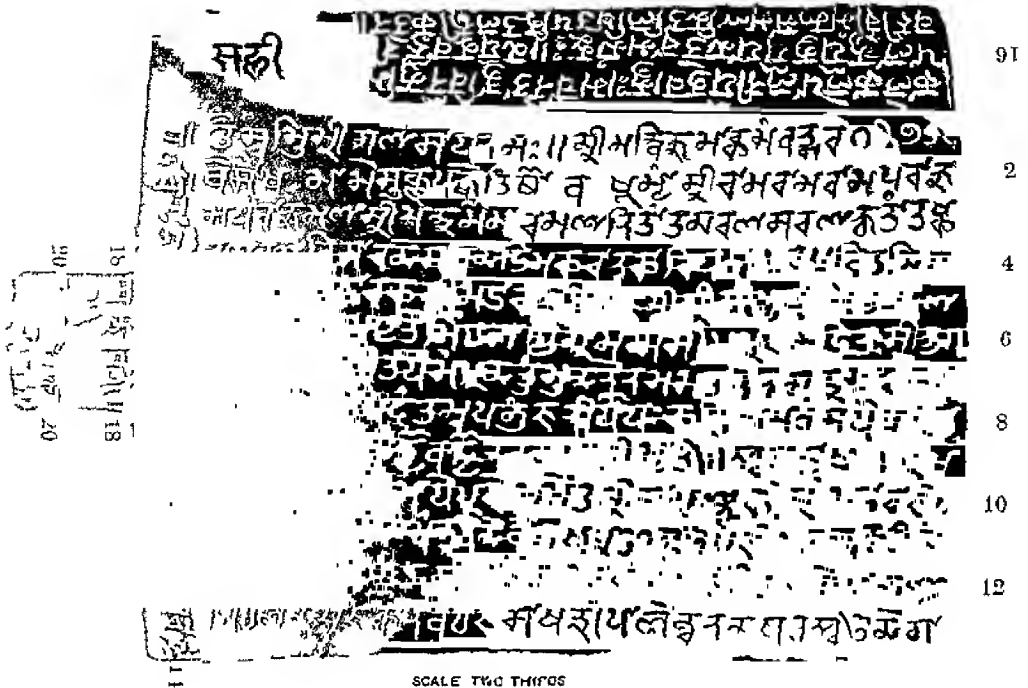
The language is partly Sanskrit and partly Chambyali. The inscription is dated in the *visvavatsara* 17 V S 1698 on the 8th day of the bright fortnight of the month which may be taken to correspond to Thursday 8th April A D 1641. It tells that King Prithvisimha donated the village of Mindhala in the Pangri *chak* together with the residents of that village to the goddess Chamunda. We learn from the record that Prithvisimha had come from Kulu and offered the goddess when he made his gift to her, and that the *wazarat* of Pangri was in the charge of Dayoda Bajo. The term *dayoda* means, 'son of a nurse' or 'nurse child'. Prithvisimha when an infant was protected and taken to Kulu by a nurse called Batalo of whom we shall learn more in a later inscription. According to a tradition this Batalo had two sons named Ajo and Bajo. This latter is identical with the one mentioned in the present record as the officer in charge of the Pangri *wazarat*.

The significance of the gift of a village along with its inhabitants in the present instance is this that the villagers of that place thenceforwards were to be regarded as subjects of the deity to whom as such, they had to render their services and pay all dues and no longer to the king. The inscription specifies the services to be rendered and dues to be paid by the villagers. Some expressions in this specification are, however, too obscure. This includes the levy of a ram to be offered by the villagers to the deity as dues for grazing their sheep and cattle on the mountain range of Gadha.

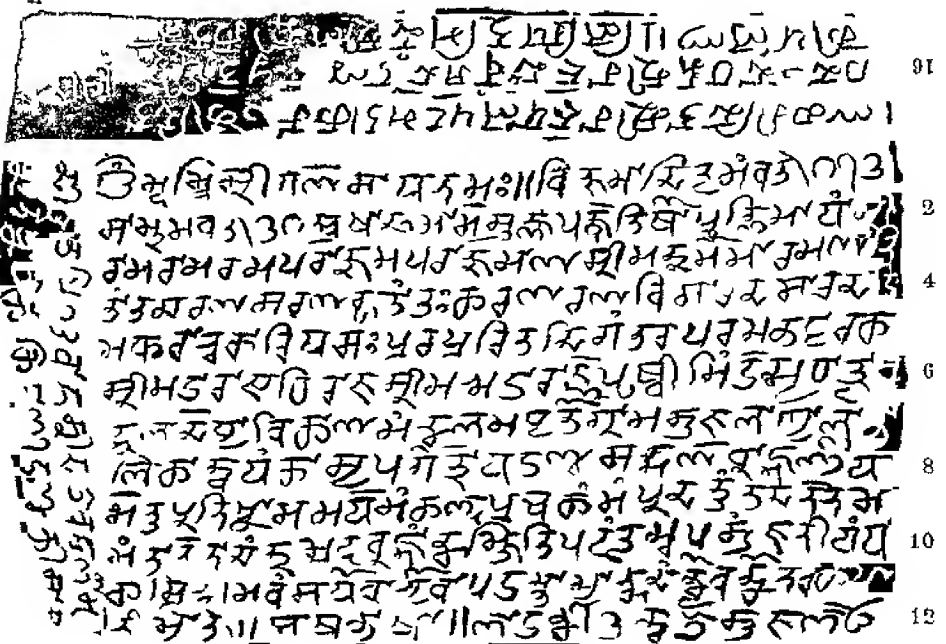
This Gadha Dhar is now known as Gaddi Dhar. It is the hill against the slope of which Mindhal, Mindhala of the inscription is situated.

The inscription was written by *Pandit Lakshmankanta*.

It may be observed that the present inscription does not mention Prithvisimha as *Chambhadrpati* which epithet is applied to him in the next charter issued three years later. Here he is said to be on his visit from Kulu to the temple of Chamunda at Mindhal. Probably he was on his way to the city of Chamba, where he was to succeed to the throne.



SCALE TWO THIRDS



SCALE TWO THIRDS

TEXT

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमांक्यवत्सरे १६९८ (॥ २४) वैशाखमास शुक्लपक्ष तिस्रो
वष्टम्या श्रीरामराम etc (॥ ५) श्रीपद्मसिंहवर्मण (॥ ६) पाटोमडल मध्यतो मिमहालयो ग्राम-
सीम प्रजगद्वित श्रीमण (॥ ७) वतीचामुडापीनये सपदनस्तदनन ससतावेताच ब्रह्मयन्त्रव (॥ ८)
ब्रह्माडस्थितिपर्यंतमुपमन्त्रीया य कश्चिन्मम वधयो वा जन्मा (॥ ९) वापहर्ता स्यात्स दंडया वद्धयो
नरकपाती स्यात् ॥ अथ भाषा ॥ गाम (॥ १०) इका मिमल सीमाय प्रज समन् श्री चामुण्डा की श्रीमहागज
पृ (॥ ११) श्रीसिंह कुलूर चामुण्डाय द वैशाख प्र २१ जाइ पुजी सवल्ल करो वित्ता (॥ १२) एह श्री
राज दा धम श्रीराज तथा राज द पुत्र पोत्र अग पाल्पा (॥ १३) मिमल द प्रज वने वधज दाव दीपल उन
दयर अ इ द या (॥ १४ १५) व धार वा ह्रीडा दणा ॥ साधरोय etc (॥ १६) दयोड दाजो रो (॥ १७)
वजोरो मज शासग दिता लिखित पडित ल [हमी] कातन ॥ (॥ १८) अस्तसवत ॥ (॥ १९) १७
(॥ २०) श्रुवणकार अज (॥ २१) ण जीवन्तु ॥

TRANSLATION

Approved

(L 1) Om Hail Obeisance to the holy Ganesa! In the year 1698 of the illustrious Vikramarka the month of Vaisakha, the bright fortnight, on the 8th day, the illustrious P M Prithvisimhavarman has donated the village called Mimdhala with its (fixed) boundaries together with its inhabitants, in the Panga mandala, to the holy divinity Chāmunda, out of devotion to her

(L 7) That is to be enjoyed, etc (as usual) 2

(L 10) Now the *bhaskar* One village (called) Mimdhala, with its (fixed) boundaries together with its inhabitants, has been donated by the illustrious king Prithvisimha with libation of water, to Chāmundā on the 21st day of Vaisakha when he came from Kulu to (the temple of) Chāmundā and worshipped her

(L 12) This pious gift of the illustrious king is in future to be preserved by the illustrious king as well as by the sons and grandsons of the king

(L 13) The people of Mimdhala are pledged to A ram is to be given as dues (for grazing sheep and cattle) on the Gadha Dhar

(L 14) (Here follows one customary verse)

(L 16) This grant has been given in the Pajur of Dayoda Baje

(L 17) (This) has been written by Pandit Lakshmikantha

(L 18) The Śastha year 17

(L 20) The goldsmith Arjuna son of Jivana (has engraved this)

1 See below p 12

2 Though the grant is in the present tense as the temple belongs to the present king upon whom it is made, it is referred to as a Brahmanical grant as a grant made by a Brahman is referred to the present charge of the temple

No 71 CHAMBA PLATE OF PRITHVISTIMHA; V.S. 1701

The plate is said to have been owned by one Bhat Duryodhan of Chamba proper, belonging to the Bhāradvāja *gotra*.¹ It measures 7½" high by 8½" wide excluding the handle on its left. In its top left corner is engraved the word *śāhī* in Nāgarī characters. The inscription runs into 18 lines, of which lines 15-16 occur in the left margin and lines 17-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 20, V.S. 1701, the 13th day of the dark fortnight of Phālguna, which may be equated with Sunday, 14th February, A.D. 1645. It records the king's gift of one *lāhadī* of land at the village² of Bhuroda or Bhuroḍi to one Bhatta Gopālasarman of the Vādihula *gotra*, the Āpastamba *śākhā*, a Drāviḍa Brāhmana, hailing from South India, on the occasion of his (king's) mother's *suddha śrāddha*. The donated land had previously belonged to one Haladhara.

It may be inferred from the mention of the *suddha śrāddha* of the king's mother that she had died about five years previously.

The charter was written by *Pandit* Lakshmikānta.

TEXT

सहो

३० स्वास्ति श्रीगणेशाय नमः ॥ श्रीमद्विजयनारायणवत्सरे ॥ (L 2-5) १७०१ शस्त्रसंवत् २० श्रीरामराज
 १० (L 6) श्रीचक्रविपति श्रीश्रीश्रीमन्महाराज (L 7) श्रीपृथ्वीसिंहवर्मदेवेनात्र श्रीरघुवीरश्रीतये
 भूगोत्र- (L 8) रामगण्डलतो लामालिकका शकुलवापुलयगोत्राय (L 9) त्रिकुलनिर्मायापस्तभशास्त्रिने
 दाक्षिणात्य नादिकाय (L 10) गोपालभट्टगर्भणे ब्राह्मणाय मातु शुद्धश्राद्धफलपुण्यनयां देव्या मप्रवृत्ता (L 11)
 तदनेन मसतानेनाचक्रपूर्वेष्ववस्था- (L 12) ऽस्थितिपर्यन्तम्भुजलीया य कश्चित्प्रम वश्यो वाच्यो वा-
 (L 13) पृथो न्यात्स दृश्यो वद्व्यो नरवपत्तो स्यात् । अथ भाषा । लाहरी १ (L 14) इक भुरोडि भञ्जा कोहि
 हृदये वावत् श्रीराजे गोपाल को अपा- (L 15) इरहस्तोदक करि दितो श्रीपृथ्वीसिंहे तथ पुन पो- (L 16)
 य भट्ट गोपाल तथा पुने पोने की अपण धर्म पालण (L 17) स्वदत्ता etc³ (L 18) लिखितमिद लक्ष्मी-
 राक्षपडितेन ।

TRANSLATION

Approved.

(L. 1) Om Hail 'Obeisance to the holy Ganēśa! In the year 1701 of the illustrious Vikramārka the Śāstra year 20, the illustrious P. M. Prithvistimhavarmanadeva the ruler or the prosperous (state of) Chāmbā, has, here, out of devotion to the holy Raghurua, granted one *lāhadī* (of land) in the *mandala* called Bhuroda to the Drāviḍa Brāhman Bhatta Gopālasarman, hailing from the south, of a noble family, of the Vādihula *gotra*, of puro descent, a student of the Āpastamba *śākhā*, on the occasion of his mother's *suddha śrāddha* on the 13th day of the dark fortnight of Phālguna.

¹ He is there a month and a half later than the original donor whose *gotra* is stated in the record to be Vādihula.

² Which is stated as *maḍal* in the inscription.

³ See below, p. 158.

(L 11) That may be enjoyed etc (as usual)

(L 13) Now the *blasha* One 1 *la'ala* of wet land at Bhurodi which had belonged to Haladhara has been given as a *lastodala* rent-free grant by the illustrious king to Gopala

(L 15) (*Ths*) their own pious gift is to be preserved by the illustrious Prithvisimha as well as by his sons and grandsons for Bhatta Gopala and his sons and grandsons

(L 17) (Here follows one customary verse)

(L 18) This has been written by *Pandit* Lakshminikanta

NO 72 CHAMBA PLATE OF PRITHVISEMHA VS 1702

(Plate XXVIII B)

This plate¹ was owned by one Nika Sibanotar and is now preserved in the Bhuri Singh Museum at Chamba proper having the catalogue number B 31. It measures about 7½" high by 10¾" wide including the pierced handle on its left. In its top left corner is engraved the word *sahā* in Nagari characters. The inscription consists of 17 lines in all of which lines 13-14 appear in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Prithvisimha and is dated in the Śūtra year 21 VS 1702 on the full moon day of Āṣāḍha which may be equated with Saturday 28th June A.D. 1645. It records that Batvaladevi who had served as wetnurse to the king Prithvisimha gave two *la'als* of land at the village of Bhujalā in the Vikana *mandala* to a Brahman called Hanusarman of the Kasyapa *gotra* on the occasion of the inauguration ceremony of a bridge. The *blasha* portion mentions the donees as to be Kṛtvān.

The *mandala* of Vikana refers to the *pargana* of Bakan or Bahāni and the village of Bhujala is now called Bhujlun.

The bridge the inauguration ceremony of which is spoken of in the record is now no longer in existence. It was caused to be built by the said nurse Batvaladevi. It spanned the river Ravi near Nalhora the point where now a days there are the soldiers barracks at Chamba. The bridge was known as Batlo ra seu or Batlo ka-pul Batlo's Bridge. From there the road led to Nurpur Udaipur and Bakan. According to another tradition the bridge was called Dugura seu after the name of Batlo's husband. It is said to have been a wooden bridge though some say it was a *merejūda* that is a suspended rope bridge.

The charter was written by Lakshminikanta

गती

८ न्वस्ति श्रीगणनाय नमः । विक्रमादित्ये सवत् १७[०१]२ (1.2) शास्त्रसवत् २१ आषाढमासे
 शुक्लपक्षे तिथौ पूर्णिमाया धी- (11 3 5) रामराम etc- (1.6) श्रीमहाराजाविराज श्रीमन्महाराज्ये
 श्रीगणेशाय नमः (1.7) दृक्कादेव्या विक्रममङ्गलमव्यतो ग्रामभुजलाग्याल्लाभा- (1.8)
 गिराज्य काष्ठप्रयोगाय दृग्गुणर्मणे वाहनाय (1.9) सेतुप्रतिष्ठासमये सकल्पपूर्वक सप्रवृत्त तदनेन स-
 (1.10) सतानेनाचद्रमृग्येवहाटस्वितिपर्यन्तमुपभुजनीय य (1.11) क(दिच)न्मम वशो वाग्यो वापहर्ता
 लात्सि वद्व्यो वदो नरवपा- (1.12) ती स्यात् ॥ जय भाषा ॥ लाहडी २ दुइ भुजले उ (1.13) जीज्ञत पि १२
 गह्र श्रीः नद्वक्रे स्येतु (1.14) प्रतिष्ठाइ की किट्वाणी हनु की गाथा- () ण च(क)री विस्त श्रीराजे
 वाउ पद सही वराइ भी दिता (1.16) ए वाइ दा धर्म श्रीराजे दे वशे दे हनु दे पुने पोने (1.17) की पालणा ॥
 त्रिविधमिदं गीलक्ष्मीगानेन

TRANSLATION

Approved!

(L. 1) Our Hail! Obeisance to the holy Ganeśa. In the year 1702 of Vikrama-
 ditya the Śāstr year, 21, the month of Āshādha, the bright fortnight, on the
 11th moon day, during the reign of the illustrious P. M. Prithvisimha, his wet-nurse
 Batvaladevi donated, with libation of water, two *lāhadīs* (of land) at the village called
 Bhujalā in the Vikāna *mandala* to the Brāhman Hanuśarman of the Kāśyapa *goha* on
 the occasion of the inauguration of the bridge.

(L. 9) That is to be enjoyed, etc., (as usual).

(L. 12) Now the *bhāshā* two 2 *lāhadīs* (of land) at Bhujalā, (where) twelve 12 *pida*
 (of new corn can be sown), the noble nurse Batvala has given to Kitvāni Hanu by
 means of a charter on the occasion of the inauguration of the bridge. She also got
 him the charter duly approved by the illustrious king.

(L. 16) This pious gift of the nurse is to be protected by the descendants of the
 illustrious king for Hanu's sons and grandsons.

(L. 17) This has been written by the illustrious Lakshmīkānta

No 73 SARAHAN PLATE OF PRITHVISIMHA, V S 1702

This plate is said to have been in the possession of Brāhman, Magā by name,
 a resident of the village of Sarāhan in the Sāho *parayanā*, and is now deposited in the
 Blum Singh Museum at Chamba proper, where it bears the catalogue number B, 32.
 It measures 6½" high by 8½" wide including the handle on its left. In its top left
 corner is engraved the word *sahi*¹ in Nūgarī characters. The inscription covers 20
 lines in all, of which lines 13-14 appear in the left margin, lines 15-17 are short ones
 and occur on the handle, lines 18-20 run inversely in the top margin, the last four
 letters of the last line continuing in the left margin.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Prithvisinha and is dated in the Sastra year 21 VS 1702 on the 7th—*achala sapta*—day of the bright fortnight of Mūgha which may be taken to correspond to Tuesday 13th January A.D. 1646. It records again a gift of land by the king's wet nurse Batvala or Batuli to a Brahman called Gorakhsarman or Sipvan Gorakhu of the Kasyapa gotra. The donated land lay at the village of Sahrana which is identical with Sarshan the provenance of the plate. The extent of the gift area is stated to be one *lahadi* in the Sanskrit part but in the *bhasha* portion it is said to be one and a quarter $1\frac{1}{4}$ *lahadis*, which appears to be the exact amount.

The charter was written by Lalshamkanta

TEXT

मही

स्वस्ति श्रीगणेशाय नमः ॥ श्री विरुमाकसवत (1 2) १७ [० *] २ शम्भुसवत २१ सधमान शुक्लपक्ष अचलसप्त (11 3 5) म्या श्रीसमराम etc (1 6) श्रीमहाराजपक्षी (1 7) सिंहन श्रीचाम्यवटवल्लभ्या सहामडलमध्यतो (1 8) कामादिकैका सकल्पपूर्वक कामपगानाय गोर (1 9) शुद्धमण ब्राह्मणाय प्रदत्ता पुन श्रीराना ताम्रपट्ट (1 10) रत्नान सप्रदत्ता तदनन् ससतामना चद्रमूर्त्यब्रह्माडस्थि (1 11) तिस्रधनमुपभुजतीया य कश्चि नम वसयो जान्यो वा (1 12) पहत सिवाल दडयो वददयो नरकपाली स्यात् । भापा (1 13) लाडडि १ जखर भी लाडो शय्या सहाराण (1 14) दी ५ ५ पज श्रीअ घरठाड गवाड यल समत । (1 15) तथा चोक व (1 16) अट्ट कषह (1 17) डी समत (1 18) श्रीदाइ बटला हन्नेवत सिवाणी गाखु की (1 19) दिता श्रीराज माल मही नरी वटा करी दिता ए (1 20) वम दाड वा श्रीगज गोल्लु द पुन पोत्र कि फालशा निमित्त लक्ष्मीगत ।

TRANSLATION

Approved ¹

(L 1) Om Hail! Obeisance to the holy Ganesa! In the year 1702 of the illustrious Vikramarka the Sastra year 21 the month of Mūgha the bright fortnight on the (7th) *achala sapta* day under the illustrious king P.M. Prithvisinha, the noble wet nurse named Batvalā has given with libation of water, one *lahadi* (of land) in the Sahrana *mondala* to the Brahman Gorakhsarman of the Kasyapa *gotra* (which gift) the illustrious king afterwards confirmed by issuing a copper charter

(L 10) That is to be enjoyed, etc (as usual)

(L 12) The *bhasha* (the land measure) $1\frac{1}{4}$ *lahadis* in words also one and a quarter *lahadis* at Sahrana (the c) five 5 *pidas* of seed corn (can be sown) including the homestead the kitchen garden and the threshing floor as well as one *atu* of *Lap-lap* belonging to Chola the noble wet nurse Batula has given as a *hastadala* grant to Sipvan Gorakhu. She got him the charter duly approved by the illustrious king.

¹ Wrongly called *manvala* in the inscription.

(L 19) This pious gift of the wet nurse is to be protected by the illustrious king for Gorukhu's sons and grandsons.

(L 20) (This) has been written by Lakshmikānta.

No. 74 LAKSHMI-NARAYANA TEMPLE PLATE OF PRITHVISIMHA;

V S. 1702

(Plate XXIX, A)

This plate belongs to the temple of Lakshmi-Nārāyaṇa at Chamba proper and is now kept in the Bhaur Singh Museum there, with the catalogue number B, 33. It measures about 10" high by 11½" wide excluding the handle on its left. A small piece has broken off from the lower left corner. In its top left corner is engraved the word *śahā* in Nāgarī characters. It may be pointed out that the last line of the inscription, mentioning the engraver's name, is also in Nāgarī characters. The inscription consists of 22 lines in all, of which lines 16-17 appear in the left margin, lines 18-21 run inversely in the top margin and line 22 is marginally inserted in the top right corner.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śaka year 21, V S. 1702, on the full moon day of Phālguna, which may be held to correspond to Thursday, 10th February, A.D. 1646. Its object is to register the king's donation of a village called Gaḷā in the Nadha *mandala* to a Brāhman, named Chāṇḍabhaṭṭarman, of the Upamanyu *gotra*. The boundaries of the donated village are described in detail, but some of the particulars are not quite intelligible.

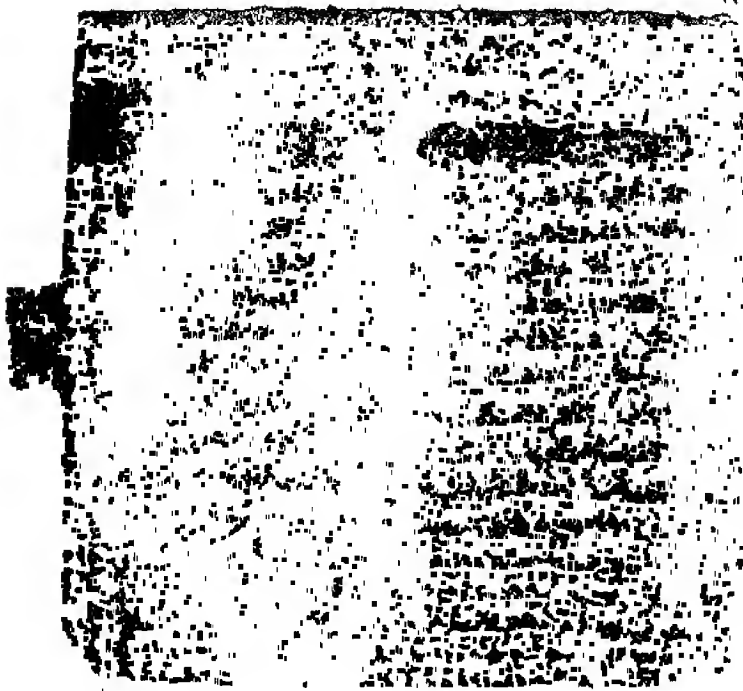
The Nadha *mandala* is now known as Rājnagar *parganā*. There is, however, a rivulet called Naḍhala, reminiscent of the old name of the *parganā*. The gift village Gaḷā is identical with the modern Gvelā or Guelā. Rerā is the same as Remrā, mentioned also in an earlier charter (No. 58). The terms *Rerālā* and *Chamḍbhūālā* mean 'resident of Rerā', and a 'resident of Chamḍhū' respectively. This latter place is to be identified with the modern Chhamhūm, also in the Rājnagar *parganā*. In the *bhāṣā* portion the donated village is stated to be in Gadvasā which cannot be identified.

The charter was written by Lakshmikānta and engraved by the gold-smith Arjuna.

TEXT

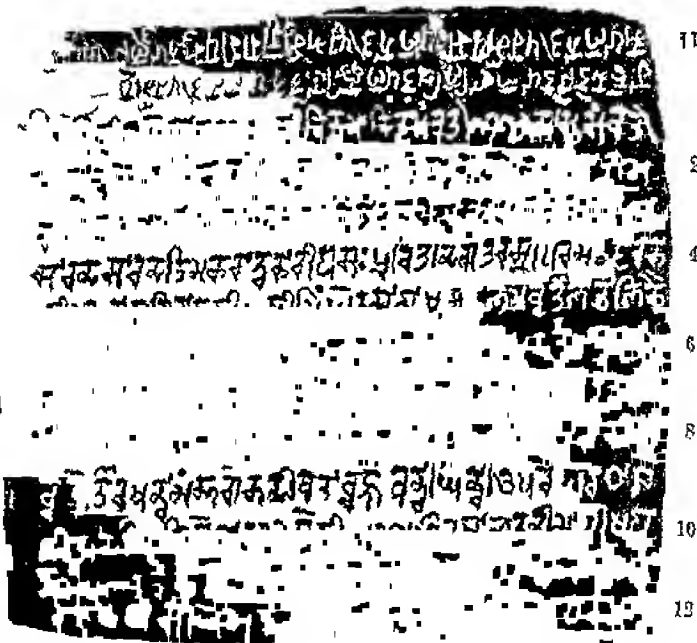
ॐ नमो भगवते वासुदेवाय ॥ त्रिमहिक्रमार्कसदस्यरे १७०२ श्रीगणेश- (11.2-5) संवत् २१
 कानुगमाने शुक्लपक्षे पौर्णमास्या श्रीरामराज (1.6) श्रीपृथ्वीमिहान नरमंडलमध्यतो
 गेलारयशा- (17) मः सोमाप्रमाण उपमन्यगोत्राय भूमर्भयनं शत्रुहाय संप्र- () दत्तस्तदनन
 समस्ततेनाचद्रुयं धुवश्रद्धान्वित्पथनम् (1.9) पञ्जनीयो यज्ञस्त्रिभुवन वयसो वायो वायवर्हा स्यात्-

A - LAKSHMI NARAYANA TEMPLE PLATE OF PRITHVISHMHA V S 1792



SCALE ONE HALF

B - DIVAKHARI PLATE OF PRITHVISHMHA V S 1718



SCALE TWO TH PDS

दइयो बइयो (I 10) नरकपासी स्यात् ॥ अथ साया । ग्राम १ इक गला गइवाशा मझ (I 11) सीमाप्रमाण
इय दी सीमा ॥ पूव दिशा । ढप रि वही तथा अरउ द (I 12) गाहर अदर मुतोठिचौर तथा टिकर अदर उत्तर
दिशा ॥ नाल दी (I 13) सीड पाणी गलाणी चदर सतडी वही अदर होर बरी हठ मिड पि (I 14)
चल दी ह निवी अदर होर । रर दी वन उपर ताड भी माणी अठ होर (I 15) रर मय होर नाल दी सीमा होर
रगल दी कपाहडी दो नाला वदर (I 16) चिनाल द ग्यालण बुद्ध गोहर हठ गल मय । नडे दी (I 17)
कनीड मय अदर ददगोड दी वही बाहर चन्वाल [दी] () भुड उपर भडोड हठ डुन्पाणी वाड चदर सिड
प्र [मा] ण गैल दी । (I 19) श्रीमहारज पृथ्वामिह गला मनीम भ्यग्याणी भुगभ की हस्तोदक करी दिता
(I 20) भुगभ द पुत्र पोत्र को थोरज द पुत्र पोत्रे अग पाउशा ॥ तन । स्वदना etc (I 21) लिखित
अश्वीकान्त श्री द्वाइ श्मत लिखा (I 22) सुण्यार अजुण उ[की]

TRANSLATION

Approved!

(L 1) *Om Hail* 'Obeisance to the holy Ganesa In the year 1702 of the illustrious Vilramarka the glorious Sutra year 21 the month of Phalguna the bright fortnight on the full moon day the illustrious P M Prithvisimha has granted the village called Gaila to the extent of its boundaries in the Nadha *ma dala*, to the Brahman Bhugarbhasarman of the Upamanyu *goira*

(L 8) *That is to be enjoyed etc (as usual)*

(L 10) Now the *bhasha* One 1 village (called) Gaila to the extent of its boundaries in Gadvasa Its boundaries are on the east within the ridge of the mound as well as the path to the leopard trap within the Sumoti terrace as well as Tikara on the north the streamlet forms the boundary within the Selani spring within the Khataqi ridge and inwards from the boundary of the adjacent (field) below the willow tree Further (the boundary extends) upwards as far as the path of Rera Eight *manis* (of land) at Rera are in addition And the brook forms the boundary The rest belongs to the Rerula (The land) beyond the brook below of Kapahadi below the quarters of the Chimalas beneath the path is included in Gaila (The land) within the Kanika confluence of Nadha beyond the ridge of Dhadharoda above the field of the Chamblivalu under Bhadhon, within the Dulyani pond comes within the limits of Gaila

(L 19) The illustrious king Prithvisimha has given Gaila with its boundaries (fixed as above) with libation of water to Bhya ugyani Bhugarbha In future the sons and grandsons of the illustrious king are to protect it for those of Bhūgarbha

(L 20) (Here follows one customary verse)

(L 21) (This) has been written by Lakshmikanta in the presence of the noble wet nurse (and engraved) by the goldsmith Arjuna

No 75 CHAMBA PLATE OF PRITHVISIMHA A S 1717

This plate is said to have been in the possession of the present *Rajaguru*, Pandit Thakur Das at Chamb proper It measures about 7½" high by 9½" wide excluding the handle on its left In its top left corner it has

with a 4 line legend containing the king's name. The inscription consists of 19 lines of which lines 15-16 occur in the left margin and lines 17-19 run along the top margin.

It is partly Sanskrit and partly Chambyali. The charter refers to Puthuimha and is dated in the S. S. year 36 V. S. 1717 on the 11th day of the month of Kartika which may be taken to correspond to the year A. D. 1660. It records that Puthuimha's eldest sister gave one *lahori* of land at the village of Bhadha to a Brahman the son of the Bhadravijaya gotra on the occasion of the consecration of a temple. The donated land comprised several fields as detailed in

11

She is described as the eldest sister of the king Prithvisinha
and as the granddaughter (daughter's daughter) of the king
Jala (the great). The name of her maternal grandfather is
mentioned.

of Blad : : now Bladal m is only one mile from and facing the city
of the Pava. It has also been mentioned in another charter (No 51)

... of a person of that very name

... content of the present grant is identical with that of a grant by

The chapter was written by *Pardeep Lakshminathan*.

TEXT

Seal { श्री
सीताराम
जनित प्रनाम
श्रीशैलेश
प्रहारा

[illegible]

TRANSLATION

Seal Prithvisimhabrahman who owes his majesty to the holy Sita and Rama

(L 1) Om Hail ' Obeisance to the holy Ganesa ' In the year 1717 of the illustrious Vikramurka the glorious Sastra year 36 the month of Karttika the bright fortnight on the 12th day the illustrious princess Surupadevi the elder's sister of the illustrious P M Prithvisimhabrahman has donated one *lahadi* of land in the Bhadiha *mandala* to the Brahman Bhagratha-armen of the Bhadravija *gotra* having got a copper charter issued by her brother, the illustrious king, Prithvisimha under his seal

(L 9) That is to be enjoyed etc (as usual)

(L 11) (*The land*) at Bhadiha (*yielding a revenue of*) 2 *khāris* of paddy annually consisting of 1 2 *lunus* three and a half 3½ *lunus* 1 *lunu* over the precipice half ½ *lunu* over the precipice 1 field of Khapalodi one 1 *lunu* of Sunnyahirana 1 one 1 *lunu* of Lenu three fields of Khapalodi the homestead of Bhuma, including the threshing floor and the *laphadi* has been given with libation of water by the illustrious princess Surupadevi to Dadu Bhagratha on the occasion of the inauguration of the hospice having got him a charter issued by the illustrious king

(L 16) the pious gift of [Surupa]devi is to be preserved by the sons and grandsons of the illustrious king for those of Bhagratha

(L 18) (Here follows one customary verse)

(L 19) This has been written by *Pandit* Lakshmikanta
Prosperity!

No 76 DIVKHARI PLATE OF PRITHVISIMHA VS 1718

(Plate XXIX B)

The provenance and ownership of this plate¹ could not be ascertained but since the land granted herein is stated to be in the vicinity of the village of Divkhari in the Sach *pargana* it is named after that village. It measures about 7" high by 8" wide excluding the handle on its left. In its top left corner it has a circular seal with a Nagari legend containing the king's name. The inscription consists of 14 lines, the last two lines running inversely in the top margin.

The language is partly Sanskrit and partly Chambali the Sanskrit portion being full of mistakes. The charter is dated in the Sastra year 37 VS 1718 on the 5th day of the bright fortnight of Śravana, which may be equated with Sunday 21st July, A D 1661. It registers the king's grant of one *lahadi* of land between the two paths one leading to Sacha and the other to Divkhari, in the Sacha *mandala*, to a Brahman called Pragadisasarman of the Katiyama *gotra*. The *bhasla* portion mentions the *al* of the donee to be Matarnala not a familiar one. The donee also

¹ No. 3 of APRAS AC 1903 of p. 10

received a homestead formerly belonging to one Ditu, also referred to by his *al* Rayvā. The record mentions also two individuals, Khayvasa Makhana and Kotvāla Bidhā, who demarcated the donated land on behalf of the king. The *Śāch mandala* refers to the *Śāch pargana*, *Śācha* to *Sach*, the headquarters thereof, and *Divakhari* to *Divkhar*.

The charter was written by *Pandit Lakshmikānta*.

TEXT

Seal { श्री-
मीनाराम-
जनितप्रनाप
पृथ्वीसिंह
ब्रह्मा

३८ स्वर्णिम श्रीमन्मोहाय नमः ॥ श्रीविक्रमसिद्धि संवत् १७१८ वारुण्यवत् (11.2-4) ३३ धावणे मामे
पुण्ये पक्षे । पक्षमा विधा । श्रीरामराम [च. (1.5)] श्रीपृथ्वीसिंहेन शाचार्यमंडल-
[मण]तो जाहालिकै-(1.6) का । कात्यायनगोत्राय प्राणीदास शर्मण ब्रह्मणाय सप्रवत् ॥ अथ मापा (1.7)]
लाहरी । एक कोह्ली । बीज पे ३ । १७ कोह्ली । माणि ३ ओतड । मि(मु)-(1.8) ड दी लगी दधी दि मीमा
दाचे दी दत परे दिवखरी दी दत (1.9) बुद्धे(द्धे) हार खडा मझ गांघ दी दता बुद्धे वडी घोडी उपरे
मरवाए (1.10) दीनु दि दिनि एं ठाउर ख्ये दी बगठाइ तथा लहरी मापी खय (1.11)) मे मखण ह्ये
कोटवाले विविएं ह्ये अपणा धरम करी श्रीमहा- () राज पृथ्वीशेधे मङ्गल प्रणीदस की दीत एंहु धरम
श्री-(1.13-14) राजे दने ऐह पाळण लिखित प लक्ष्मीकांतन पालनात् परमो एत

TRANSLATION

Seal: Prithvisimhabrahman who owes his majesty to the holy Sitā and Rāma

(L. 1) ¹ 'Om Hail ! Obeisance to the holy Ganeśa ! In the year 1718 of the illustrious Vikramāditya, the Śāstra year 37, the month of Śrāvana, the bright fortnight, on the 5th day, the illustrious P M Prithvisimha has granted one *lāhadi* (of land) in the *mandala* called Śācha to the Brāhman named Prāṇidāsaśarman of the Kātyāyana gotra.

(L. 6) Now the *bhāshā*. One 1 *lāhadi* of wet land—3 *pedas* and 17 (*māns*) of seed-corn being the (measure of the) wet land, adjoining to 3 *māns* of the dry land —, the boundaries hereof are— beyond the path to Śācha, below the path of Divakhari, and below the cattle track within the rivulet, above the big rock. The homestead of Ditu has been given This spot — the homestead of Rayvā—, and the one *lāhadi* measured by Khayvasa Makhana and Kotvāla Bidhā, have been given by the illustrious king Prithvisimha, a pious gift by himself, to Maṭarala Prāṇidāsa.

(L. 12) This pious gift of the illustrious king should be preserved.

(L. 13) (This) has been written by *Pandit Lakshmikānta*.

(Here follows one customary verse.)

¹ See below p. 177.

SCALE TWO TH RDS

96	१७
१७	१८
१८	१९
१९	२०
२०	२१
२१	२२
२२	२३
२३	२४
२४	२५
२५	२६
२६	२७
२७	२८
२८	२९
२९	३०
३०	३१
३१	३२
३२	३३
३३	३४
३४	३५
३५	३६
३६	३७
३७	३८
३८	३९
३९	४०
४०	४१
४१	४२
४२	४३
४३	४४
४४	४५
४५	४६
४६	४७
४७	४८
४८	४९
४९	५०
५०	५१
५१	५२
५२	५३
५३	५४
५४	५५
५५	५६
५६	५७
५७	५८
५८	५९
५९	६०
६०	६१
६१	६२
६२	६३
६३	६४
६४	६५
६५	६६
६६	६७
६७	६८
६८	६९
६९	७०
७०	७१
७१	७२
७२	७३
७३	७४
७४	७५
७५	७६
७६	७७
७७	७८
७८	७९
७९	८०
८०	८१
८१	८२
८२	८३
८३	८४
८४	८५
८५	८६
८६	८७
८७	८८
८८	८९
८९	९०
९०	९१
९१	९२
९२	९३
९३	९४
९४	९५
९५	९६
९६	९७
९७	९८
९८	९९
९९	१००

गितव (वा)- (I 11) सिने समोदानाममडल्ल पट लामालिका मगूहा मप्रद- (I 12) तात एताभ्या
 स्वर्गांन्याभ्यमुपभुज्जीवा राजा एताभ्य स्वधर्म । (I 13) पालनीय ॥ अयभावा ॥ समोटे मझा गोझ दी
 (I 14) छि एाहडी ममाड बलभद्रगिरि तथ विहारी- (I 15) गिरि समेन बीमहाराजे श्रीगणुसिहे धर्म की-
 (I 16) ता एा धर्म इत्ता की महाराजे दे वणे दे पाळणा ॥ (II 17 18) सुपो भुयो भाविनो etc.¹

TRANSLATION

FEEL THIS is the seal of the illustrious Śātrusimha who has acquired the
 kingdom through the favour of the holy Rama

(L 1) Om Hail ! Obeisance to the holy Gueśa ! In the glorious (*Vikrama*)
 year 174, the Śāstra year 54 the year 15 of Śātrusimha, the month of Vaisākha, the
 bright fortnight, on the 12th day, the illustrious P M Śātrusimhadeva,² has granted
 a *land* (of land) together with the homestead in the *mandala* called Samota to
 Gusaī Balabhadragiri, a disciple of Rāmesvaragiri, a resident of Gardhamta (?).
 The land may be enjoyed by both³ of them, adhering to their creed⁴ The king should
 protect his pious gift for them

(L 13) Now the *bhāṣā* the illustrious king Śātrusimha has made a gift of six
tanakas (of land) out of his personal property at Samota to Gusaī Balabhadragiri and
 his associate Tāmagiri This pious gift is to be preserved by the king's descendants
 for them.

(L 17) (Here follows one customary verse)

No. 78 CHAMBA PLATE OF UMEDASIMHA, V S 1805

(Plate XXX, B)

This plate⁵ is reported to have been in the possession of the former *Rājaguru*
Pandit Mohan Lal, at Chamba It measures about 9½" high by 11½" wide excluding
 the handle on its left In its top left corner is engraved a circular seal with a four line
 legend containing the king's name In the present instance it is not only the legend
 that is written in Nāgarī characters, but the whole of the inscription, too, is in that
 script The inscription consists of 27 lines in all, of which lines 19 21 appear in the
 left margin and lines 22 27 run inversely in the top margin

The language is partly Sanskrit and partly Chambyāli The charter is dated in
 the Śāstra year 24, V S 1805, Śaka 1610, on the full moon day of Māgha, which
 may be equated with Sunday, 22nd January, A D 1749 Its object is to register the

¹ See below, p 17^e

² Among the conventional titles applied to the king, are some which are not met with in any of the previous
 charters

³ The reference is possibly not to Balabhadragiri and his guru but to Balabhadragiri and Balagiri as implied in
 the *bhāṣā* portion

⁴ It is probable implies that in the event of any conflict on their part the grant might be confiscated
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king's grant of a house site and two *lāhadīs* of land to a Brahman named Chakrapān of the Bhāradvaja *gotra*. The house site is stated to be situated in the locality called Ukhrūdā in the city of Champaka (Chambā) and to have belonged to Ma Ajah Singh. The locality is now known as Khrūdā Mohalla. The piece of land lay in the village of Kudā in the Hubār *parganā* of the Bhāṭī *wazīrat*, which is identical with the modern Kudā there.

The two gifts were made on separate occasions. That of land is stated to have been made on an occasion when Umedasimha visited Lahore. The gift was a *dakṣiṇā* to the *Pandit* for his reciting the *Durgā suprasati*, evidently invoking the blessings of the deity for safety and luck to the king during his journey. Such a journey in those days of poor communications was conceivably attended with risks and difficulties.

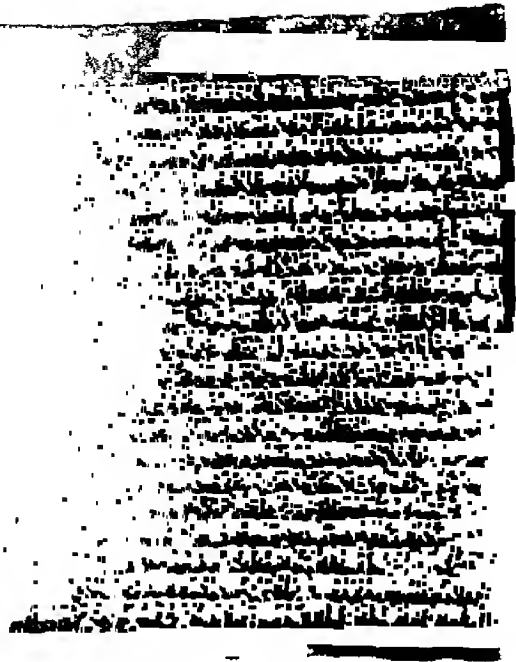
The charter was written by one *Pandit* Paurakanta.

TEXT

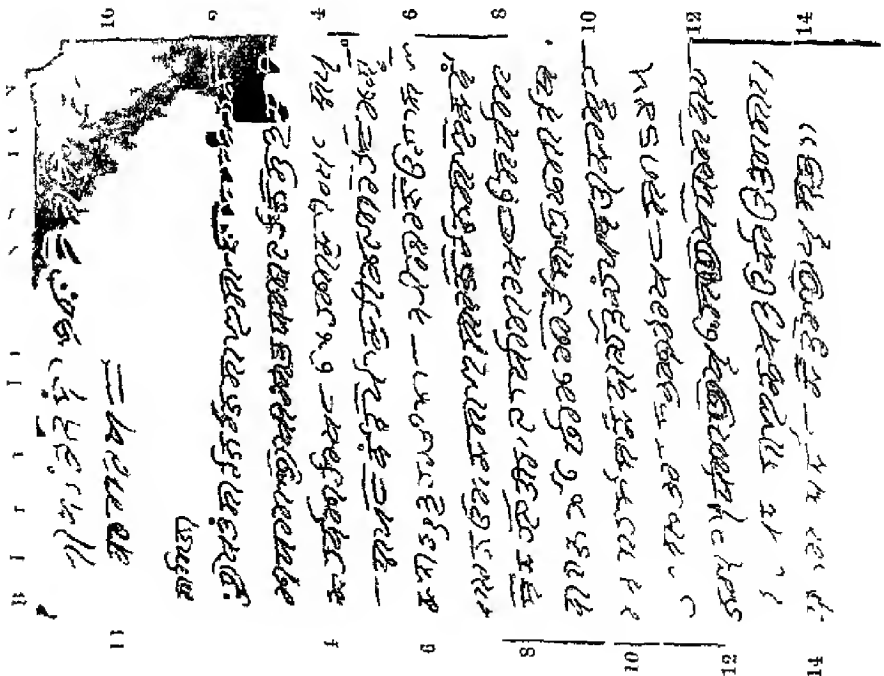
Seal { श्रीशद-
सुराज्यस्यो-
मेदसिह-
स्येय(य) मुद्रा

॥ ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विजयार्कसवत्सर । १८०५ ॥ श्रीशालिवाहनगाके (1 2) नवम् १६१० (१६७०) ॥ शास्त्रसदत् । २८ ॥ माघ मास शुक्ले पक्षे पूर्णिमास्या त्रिंशो श्रीरामरा- (1 3 5) म etc (1.6) श्रीमत् उमेदसिहवर्मदेवेनात्र चपकपुरमाग्यत उग्रूडानामस्थानमध्ये माघा अज- (1 7) बसिहस्य गृहस्थान सकलहस्तोदकन भारद्वाजगोत्राय त्रिकुलनिर्मलाय त्रिम(म)-(1 8) ध्योपामवाय पंडितचक्रपाणीशर्मणे वा ह्यणाय सप्रदत्त अन्यत्न ह्वाराण्यशममग्य (1 9) कुडीनाम तन्मग्यत लामारिना- द्वितयमात्र चडीपाठदक्षिणात्वेन म(स) कल्पहस्तोदके- (1 10) न सप्रदत्त नदनत समतानेन चद्रनूर्य- ब्रह्माडस्थितिपर्यंतमुपभुजनीय ॥ यज्जश्चि- (11) नम वराजोन्यो वापहर्ता स्यात्त दग्गो दडयो नरदपाती स्यात् ॥ अथ भाषा दोठा- (1 12) ई अजमिह दी चोको दा अमर प्रमाण सम श्रीमहागजे उमेदसिह पडत चक्षमा (1 13) णा की सवल्पकरी हस्तादक दिना होर हुवार दी कुडी मया लहार दे पाठ दी द- (1 14) क्षिणा करी हस्तादक केगे श्रीमह राजे उमेदसिह पडत चक्रपाणी की सवल्प क (1 15) री लाहरी दो २ दिनि शुभडी समंत ॥ एह वर्म - महाराजे उमेदसिह दे वसे (1 16) दे पुये पोये । प्रषोने अगे वसे दे सम नी पडते चक्रपाणी दे वसे दे कने सम- (11 17-24) ता कते(ने) पाळना ॥ अथ स्मृति ॥ नाज्जोय ०६० (1 25) श्रीपठिते पोर-(1.26) कालेन लिप्या सुभमम्बु श्रीलक्ष्मीनागयणन मा- (1 27) वी भवतु ॥ ॐ ॥ था ॥

—CHA BA PLATE OF RAJASIMHA V S 1833



SCALE THREE FEET



SCALE TWO TH RUS

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1776¹ It records the king's gift of three *lāhadīs* of land at the village of Lower Gangvāha in the *Sāch paigānā* to a Brahman, Vidyādhara Śarmā by name of the *Atri gotra*. The record also acquaints us with the names of the father and grandfather of the donor as well as of the donee.

The village Gangvāha has been mentioned in two earlier inscriptions as well (Nos 18, 36). The present inscription mentions two villages of that name one being upper and the other lower. They are now called Gungāh Upā and Gungāh Nūllā respectively. Surāmatapūrā, which is stated to be in their vicinity, is identical with the modern Sultanpur there.

The charter was written by *Pandit* Govardhan evidently a disciple of one *Pandit* Śivabhūshana.

TEXT

{ श्रीगणेश-
दानश्रव्य श्री
राजमित्रस्य-
[य मुद्रा

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमान्पुत्रपतिवीरविक्रमादित्यमहस्वर १८३३ श्रीगणेशाह्वन याका भवत्
१६९८ (11 2-3) श्रीगणेशमहस्वर १२ श्रावणशुद्ध अष्टम्या भीमे श्रीगणेशाय etc (1 4) श्रीमद्विष्णु-
पी- (1 5) च श्रीमहाराजाधिराज श्रीश्रीश्रीमदुत्तमसिंहात्मजेन श्रीश्रीश्रीश्रीमहाराजाधिराजेन
श्रीमद्राजसिंहवर्मणा श्रीकृष्णश्री- (1 6) तय अनिरादय अक्षिराजपराजगति नि प्रवरात्विनाय वसु-
देवायिने माध्यदिनीवात्वात्विनाय त्रिकुल- (1 7) र्मलाय श्रीपद्मिनाथधारीनाय श्रीपद्मि-
नोत्तमात्मजाय श्रीपद्मिनिवाधरार्जुने वात्स्याय स्वमुद्राकिना (1 8) मपट कुशोदय
मकरपूरुषक सप्रदत्त तदनेन यमनानेनाचक्राकंनहाडिन्यतिपर्यत्तम्पुत्रजीय यकचित्त (1 9)
मम वज्रोन्मो वाजपति स्यात्त वयो वयो नरवपत्नी स्यात् [1] मया दत्त परमण
साचामत्र भूमि लाहरी उकोल्ली () ग्राम गम्वाहे पीकले दी मय सीमा मयेन श्रीमहाराज श्री-
राजनिहे श्रीविष्णुश्रीनिकरि मागण ताम्रपट्ट सकला (1 11) करि गृह धर्म श्रीमहाराजे तया श्रीमहाराजे
दे वयो दे जे हात तिहो मभनी पालणा विद्यावर दे वयो पुत्रे पीये भोगणा ॥ (1 12) उरी दी सीमा पूर्व दिशि
मुरतानपुर दे पधरे उग्राहा । दक्षिण दिशि मकटनी दे टपे हेड पमर परे पराहा । पश्चिम दिशि जय (1 13)
रले भगवाहे द गोहर दठ । उत्तर दिशि जाचडी उजार घराटे ममेन मुरतानपुर दी रगा वटी जे बाग बीता आ
विम वागे स- (1 14) नेल मुरतानपुरे दी ने राग ह म कुस नदी वडपी से जीहा हे से तोहा हो रगणी राग मय
जे किरमाण वमदा रह नीस कन निर (1 15) काग दी हाल हुचन विठ विगार नहि श्रीमहाराज माप रनी
बीता इत राग कुल्लु दी जहत डक अणणी हे दुई माने ॥ (1 16 19) दी कदीमी हे तोहा दोहती कुल्लु मयेन मागण
बीता धम्म पालणा । श्रुति स्मृति ॥ नामान्यो य etc² (1 20) निमित्तमिद श्रीसम्पत्तिनिष्कृपायानया
नुपाजया च पठित गावर्द्धनेन ॥ शुभ ॥ गुन ॥ गुन ॥ श्री ॥

¹ According to Eran Balader L. D. Sivasankar Pillai's Edition. The year is the 1776 A.D. 11 2-3 according to the text.

² See below, p. 179

(L 5) This is the seal of the illustrious Rajasimha who has acquired sovereignty
+ of Srisa (Vishnu)

(L 6) In the year of the Oheisance to the holy Ganesa In the year 1833 of the
and 1910 Vikramaditya the year 1698 of the illustrious Saka Śāhiv
(our Śāhiv year 32 on Tuesday the 8th day of the bright fortnight of
the month *Ulaajyadhaya* Rajasimhavarman, son of the illustrious
+ *Umedasimha* (and) grandson of the illustrious P M Ugrasimha, has
in devotion to Lord Krishna granted a copper charter marked with his own
on of water to the illustrious Brahman *Pandit Vidyadhrasarmā*,
(L 7) *Pandit Ugrasena* (and) grandson of the illustrious *Pandit*
+ *he* *gola*, of the threefold Pravara of Atri Śakti Parasara, of pure
+ of the *Madhyandini sakha* of the Yajurveda

(L 8) + to be enjoyed etc. (as usual)

(L 9) The illustrious king Rajasimha have given, out of devotion to Lord
+ of land with the defined limits, in the village of Lower
(L 10) *Jangara* with libation of water, by means of a copper plate

(L 11) This pious gift is to be preserved by the illustrious king and all the
+ of the illustrious king (and) is to be enjoyed by the descendants of
(L 12) *He*

(L 12) The boundaries hereof are on the east above the table land of Suratanā
+ on the south below the steps of Makademi beyond Khamaria on the west below
the footpath or Upper Gangvāhā on the north inwards from the Sachedi (*rurulet*)
(The detached land) includes the watermill and the garden which was laid after having
cut down the reserved forest of Suratanapura. Nobody should cut (wood) in the
reserved forest of Suratanapura it should be preserved as it is. The State is not to
exact services or forced labour from the cultivators who dwell in the village the
illustrious king has exempted (them from that)

(L 15) There are two watercourses (flowing) to this village, one belonging to itself
(and) the other previously existing in Sakh Both of them have been included in the
grant The pious gift is to be protected

(L 16) There are the *Śruti* and *Smṛiti* (here follow four customary verses)

(L 20) This has been written by *Pandit Govardhana* by the order of the illustrious
Pandit Sivabhushana and by the order of the king
Prosperity

No 80 TRLATY BETWEEN RAJASIMHA AND SAMSARACHANDA
(Plate XXXI, B)

This plate belongs to the State and is now deposited in the Bhuri Singh
Museum at Chandigarh where it bears the catalogue number B 36 It measures about

10½" high by 6½" wide the inscription running breadthwise. The plate has no handle. Nor is there any seal on it. The inscription covers 16 lines, the last two appearing in the top margin. The document is written in a cursive hand in Tika characters. It is stated in the document itself towards the end that it was written by Rajasimha. Thus the present plate provides us with a specimen of the king's own hand writing. The engraver engraved whatever the king wrote on the sheet of copper with pen and ink.

The language is Chambyah throughout. The record is dated on the 23th day of Jeth (Jyeshtha) in V S 184a (A D 1788). It is an unusual document inasmuch as it does not register any land grant or the like but contains a treaty between Rajasimha the ruler of Chamba and Samsarachanda, the chief of Kangra.

The terms of the treaty aim at the maintenance of friendly relations between the two rulers.

The treaty was written by Rajasimha at his camp at Nadona, now Naddan in Kangra in the presence of several witnesses mentioned by name in the record.

TEXT

श्री रामजी (1 2) श्रीरत्न श्रीगजराजसीध श्रीरज मसारखर (1 3) श्री धरम लोदी दीत धरम एह ज सुन दुही (1 4) सहवा कीया रखना इक हकम दुही रखन अब (1 5) न अपन वन पारदुही कमम रहण कथइ (1 6) छडी सत्र होर नी करण नही श्रीरजउगमीध (1 7) श्रीरज उमदसीध श्री रज राजसीध द न (1 8) न द होए सीम एह बरम रखन इस धरम (1 9) श्रीरज जोड़ फरक कर ना श्रीमछमीनाय (1 10) मनीमहता श्रीदी कीच चपवती दरम्यन (1 11) मुन नक तराट सत्र कीडा रखन न १८४५ (1 12) जठ प्र २५ धरम लोख्य इस लोख धरम वीच (1 13) सीए पदमसीध पयट उगार उत्तम सीधु (1 14) बीजराम तो(ना)वोण द डर लोन्य शुभ ॥ (1 15) श्रीपत राजनाथ इस नाथ मकन (1 16) धरम रखन

TRANSLATION

(L. 1) Homage to the holy Rama!

(L. 2) It is recorded that a solemn agreement between the illustrious king Pajasimha and the illustrious king Samsarachanda has been signed. The agreement is this that both the chiefs should maintain friendly relations. They both are to employ one officer (*to be stationed*) on their common frontier. Both of them should keep their pledge. (*Rajasimha*) is not to enter into alliance with any state except Kangra. The descendants of the illustrious king Ugar Singh the illustrious king Umed Singh (*and*) the illustrious king Raj Singh are to abide by this agreement. Whosoever violates this agreement will be answerable to the holy Lal him Narayana, Marumhesa the holy goddesses Chamunda and Champurati. The relations are to be preserved at all costs—through loss or gain.

(L 11) The agreement is written on the 25th day of Jeth (Jyeshtha) in the year 1845. The witnesses to this written agreement are Mia Padmasimha, Jhakhad, Juna, Utlan, Sidhu and Byram.

(L 14) (The agreement) has been written at the camp of Nadona property.

(L 15) (The agreement) has been written by Rajasimha. The agreement is to be valid according to this document.

No 81 VADI GRANT OF SRISIMHA V S 1913

This plate is said to have been in the possession of *Pandit Durjodhan alias Prashottam of Chumha*. It is not included in Dr. Vogel's collection. It therefore follows that it was discovered subsequently like the Chumha plate of Balabhadra of V S 644 (No 33). The plate consists of three small sheets of copper joined together and deformed into one whole. It measures 8" high by 13" wide excluding the handle on its left. The reverse of the plate shows traces of what appears to be a rejected or cancelled inscription. Though nothing can be read of its contents, the script is *lagari* which is also employed in the grant under discussion. The inscription consists of 15 lines. In its top left corner it has a circular seal with a four line legend containing the king's name.

From the way the inscription stops abruptly without completing the verse quoted from the *Durgasaptasati* it appears to be an unfinished charter. The space left blank in line 1, for the numerals indicating the particular Vikrama year, leads to the same conclusion. Still considering that the donee in this instance is a deity, the grant seems to have actually been issued and the document is therefore, to be regarded as a valid one.

The language is partly Sanskrit and partly Chambyah. The charter is dated in the Śastra year 32, corresponding to V S 1913, on the new moon day in the month of Magha on the *Arādhaya* occasion. Since this particular *purvan* falls only on a Sunday the date is verifiable. It thus, corresponds to Sunday 25th January, A D 1857.

The inscription records that king Simha made an offering of the village called Vatika or Vadi in the Panja *pargana* to the goddess Jalamukhi the deity of that village. The inhabitants of that village were exempted from all sorts of taxes forced labour, etc. The whole produce from that village was to be spent on conducting the daily worship of the goddess.

Vatika is the Sanskrit name of the village Vadi which still exists in the Panja *pargana*. The other villages mentioned in the record are Bhujia and Kikihia which are identical with Bhujia and Kakihia respectively. The first of these is referred to also in an earlier inscription (No 63).

TEXT

Seal { श्रीलक्ष्मी
नाथ महा
श्रीराजा श्री
निह मुद्रा

॥ श्रीगणेशाय नमः ॥ श्रीविक्रमादित्यनन्दन ॥ [१०१३^१] श्रीगान्धर्ववत् ३२ माघ मास कृष्ण पक्ष
(॥ २३) अर्धोदयपर्वयुक्त जमावास्या श्रीरामराम etc (॥ ४) श्रीश्रीविजयनाथ श्रीजलमुखी पानथ
पञ्चलामध्यत वा (॥ ५) टिकाग्रामसीमाप्रमाणपदात्त ॥ य कश्चित् सप्त वंशजो अथो वापहर्ता
सयात्म शत्रुयो वध्यो नरकपाती स्यात् (॥ ६) अथ भावा ॥ ग्राम १ डक बाडि परगन पञ्चल मज लहरी चार
४ सीमाप्रमाण [ध]र [रुठाड सम] श्रीमहा (॥ ७) राज श्रीसिंह श्रीवाडी दो दवी जलमुखा की भोग
की सामण चाढया ॥ एह सामण हस्तोदक करि चाढया ॥ (॥ ८) अथ सीमा विभाग ॥ पूर्वदिशि धाटणा
हठ सीमा ॥ उत्तर दिशि भुज ह नाल उजार पादक हठ सीमा ॥ पश्चि (॥ ९) न दिशि छनी ममत नको
ताड सीमा ॥ दक्षिण दिशि विकीट व नाथ पर सीमा ॥ ग्रहनाथ गोचर[क] (॥ १०) एह सामण श्री-
महाराज श्रीसिंह श्रीवाडि दो दवी जलमुखी की भाग की नानि[दि] ॥ इम सामण कन वा (॥ ११) जपाद
उपोद पञ्चहा सप्त नाथ कीर्ति इम सामण दी झुमडी कन कुमोमा दी हुजन माप कीर्ति ॥ (॥ १२)
एह सामण श्रीमहाराज श्रीसिंह वित्तव करि श्रीवाडि दो दवी की चाढया ॥ श्रीमहाराज श्री (॥ १३) निह
ह वंश ३ होन तिह्वा वम पालता ॥ ग्लोका ॥ सामायोय etc (॥ १४) दुगै म्मृता(ता) हरणि भीति
मण (॥ १५) जनो[] स्वस्मस्मान्ना(ता) मतिमतीव नृ(शु)भा ददामि ॥ (॥) दारिद्र्यदु(द्वय द्) ॥
समर्थ[हा] रिणो(णि) क(वा) न्वदन्था सर्वोपाकरकर ॥

TRANSLATION

Seal This is the seal of the illustrious king Śrīrāmha who has the holy Lakṣmīnātha as his patron

(L 1) Obeisance to the holy Ganeśa ! In the year 1913 of the illustrious Vikramaditya the glorious Śasira year 32 the month of Māgha the dark fortnight on the new moon day on the *Ardra* occasion, the illustrious P. M. Śrīrāmha has here donated the village of Vātaka to the extent of its boundaries in Panjā for the pleasure of the holy Jalamukhī

(L 5) Whosoever whether of my family or anybody else would encroach (*hercupon*) deserves to be punished and put to death and may descend into hell !

(L 6) Now the *blasha* One village (called) Vādī in the Panjā purgā - (comprising) four *laṭādis*—to the extent of its boundaries including the homestead has been given by way of offering to the holy goddess of Vātaka as a *laṭādis* rent free grant by the illustrious king Śrīrāmha for the purpose of her worship

In the original title space is blank to insert a figure

¹ See below 178

² The letter is cited below in the

³ Add शय सप्राप्तं तिष्ठ ॥ This is quoted from the *Dar* dated 15 17

(F) 2) The demarcation of the boundaries hereof on the east the boundary runs below the house, on the north the boundary runs below the sacred tree, on the south the stream of Bhuya on the west the boundary includes the pasture (which) extends to the spur of the hills on the south the boundary runs east to the hill Kikha. The pasture extends as far as Prehu.

(G) The grant the illustrious king Śrīśimha has dedicated to the holy goddess of Vāch for (the maintenance of) her worship. This grant has been made for the goddess (as) *lakṣmī yamāyā apomā yamāyā* (etc.) The goddess with this grant has likewise been exempted from the bother of forced service. The illustrious king Śrīśimha has made an offering of this grant to the holy goddess of Vāch in all the captions. The descendants of the illustrious king shall receive this grant as gift.

(H) (Follows one customary verse)

(I) (Follows one verse in praise of the goddess, quoted from the *Chandogya Upanishad*)

NO. 12 JĀṬSRĪNĪKARAYANA TEMPLE PLATE OF ŚRĪSĪMHA,

V S 1915-1917

This plate is built into the left hand wall of the main gate, leading to the enclosed courtyard within which there is a group of six stone temples,¹ the principal one being that of Lakṣmī Nārāyaṇa.

Like the foregoing inscription of Śrīśimha the present one too is in Nāgarī characters. A small portion in the beginning is composed in Sanskrit while the rest is all in Chāṇḍīyā.

It records that on the 27th of Śrāvāṇa in the Śāstrā year 34 V S 1915, king Śrīśimha issued orders to Laladyāla Śrī and Mehata Nāgendra for the construction of a gate in front of the temple of Lakṣmī Nārāyaṇa, that the work was started immediately and that on the 19th of Śrāvāṇa in the Śāstrā year 36 V S 1917 the construction was completed. The gate is called Vāṇunthadvāṇa in the inscription. Mehata Nāgendra is stated to be the *Wāṇu* (*Vāṇu*)² to the deity of the temple.

The record also mentions various artisans and workmen by name who were employed in the construction of the gate.

Towards the end of the record two Sanskrit verses are quoted announcing the high reward awaiting the builders of temples.

The inscription closes with the mention of its writer who is one *Upādhyāya* Virāṇa an original inhabitant of Viśvāsthā³ but at that time a resident of Chāṇḍīyā (Chimha).

¹ For a list of drawings of them see ACS Pt I p 10.

² In the Sanskrit portion this term is rendered by *vaṇu*.

³ This is a distant village of the modern Bārseti State.

TEXT
ओम्

ओम्

श्रीलक्ष्मीनारायण जी महाई

श्रीमहाराजा श्रीश्रीश्रीसिंहात

निमित्तम् सवत् ३४ लै सवत्

३६ तकर

ओं स्वास्ति श्रीगणेशाय नमः ॥ श्रीमद्विष्णुसर्कमवत्सरे १९१५ श्रीभारतसंवत्सरे ३४ श्रावणे मासि प्रविष्टे २७ श्रीरामरामगणपराक्रमपराक्रम श्रीमद्रामभारमण निनातचरणशरणकुतान करण रणविशारद हिम-करान्तकारियण पूरप्रपूग्निद्विगतरैण जह्निना दानमानप्रणाममथ वणस्वेष्टदेवचिन्तादि धामाधितानेक धर्मेण श्रीमहाराजा धराकृतकेनवयण पूर्णि पद्ममट्टारकेन श्रीमहाराजाधिराज राजपति श्रीश्रीश्रीश्रीसिंह-देवेन श्रीमदीश्वर पीत्यर्थे श्रीमल्लक्ष्मीनारायणस्य य मदिरस्य तथा वैकुण्ठवास्य निमाणाध श्रीलक्ष्मीना रायणस्य मन्त्रि प्रवाल्लोकादिना श्रीमद्विष्णुसर्कमवत्सरे १९१५ श्रावण प्रविष्टे १५ पर्यन्त तथैव प्रतवादिन एतद्धर्मस्तु श्रीमभूपतिवशजैराचन्द्रसूर्यब्रह्मादस्थितिपर्यन्त पाल्ताय ॥ अथ भाषा विक्रमादित्यसंवत् १९१५ श्रीश्रावणसंवत् ३४ श्रावण प्र० २७ श्रीमहाराजे श्रीश्रीश्रीश्रीमहे जी श्रीठाकरे श्री-लक्ष्मीनारायण जी दे देहे दो बोछी दरवाजा बन्नाण दा हुकम लाहृदाला धिबे श्रीठाकुरे दे वजीरे नगेन्दे मेहेते चिपडे गरभ की फरमाया ता श्रीमहाराजे जी दे हुकम भाषक श्रीलक्ष्मीनारायण जी दी काठी तथा वैकुण्ठ दरवाजे दा कम लाया सवत् ३४ श्रावण प्र० १७ लई सवत् ३६ दा श्रावण शुद्ध काठी तथा दरवाजा वणाड तयार किता एह धर्म श्रीमहाराजे जी दा दसा जगा दी प्रतिपालना श्रीमहाराजे जी तथा ओ श्रीमहाराजे जी दे वश दा होण निसने कण्णी श्रीठाकुरे श्रीलक्ष्मीनारायण जी द कमती जगोल कोमुआ महा पुज्याला नदारा बल्लभ पाहरी गुलेम लमेदा मोढाल ताया पगेथी कुणण दडराग कान्हा कोछी दा कुट्याला पिहुरे दा फिफराण पिलिया पाहरी ऊटे दा बल्लात अरजन हाजगी श्रीह दा बयोड वदना शेठलि भागड कारीगिर नपाण समचाल कुणण हिमगिरी दा बटेहडा मुधोर् तथा कलहीजा नरोदी दा बटेहडा बल्लाल कुणण चव दा बटेहडा धमिआ ब्रोगा नयोदी दा कुम्हार मिवु कर पान वार लुहार चरण कपति धटन वरडु समेत वणाड तयार दिना वित्तमादित्य सवत् १९१७ श्रावणसंवत् ३६ श्रावण प्रविष्टे १५ लिपया अयास्य पठ ज्ञात गिवस्य विष्णोश्च तथा परेषा ये कायत्यालयमादरेण भुक्त्वा तु भोगादिवि ते नराणा नत परधाम समाधयते य प्राप्तो नृचरति पृथान्वेताना प्रयत्नतर्कीर्तिमृतस्यधर्मति भुक्ते वन भगीर्थे याता दिव्यालाना मभजति सदा धाम तनाभिलाषदुस्तवा भोगा न्मुरपि भवेच्चक्रवर्ती पृथिव्याम् ऽति लिपितमिदमपायायो मिरचु दिवस्यगीवामी श्रीमन्महाराजाधि-राज श्रीश्रीश्रीश्रीमहानमा श्रीमन्महाराज कृपया चपाया कृतवमलिना मिरचुना लिखितम् । शुभम् ॥

STONE INSCRIPTIONS

No 83 LAKSHMI NARAYANA TEMPLE NE HE INSCRIPTION, SASTRA 75

(Plate XXXII. A)

In the southern wall of the temple of Lakshmi Narayana at Chamba is a projecting niche with two small stone pillars, at a height of about 9' from the ground level. On the right hand pillar is incised a short epigraph in three lines in the Devāśeṣha script. The letters are beautifully formed and deeply cut. Although the inscription is not hidden from view, yet it had remained unnoticed until recently

When I copied it in June 1939, *Pandit* Thakur Das told me that even he had not seen it till then.

It is dated in the year 55, which plainly refers to the Śāstra reckoning. As regards its contents, it simply records that the niche in question was caused to be built by one *Pandit* Durugu. This name is followed by another read as *nar Gyāna* and written *ṛaṇḍī Gyārḍī*, i.e., 'Gyānā, the barber.' From this it follows that the niche was dedicated jointly by the *Pandit* and the barber. *Pandit* Thakur Das, who was agreed with me in this interpretation, saw nothing strange in such a joint performance by two individuals of such unequal social standing as is exemplified by the present inscription.

It is not easy to assign a definite date to this record in spite of the fact that it mentions the year 55. As is characteristic with the Śāstra reckoning, the number of centuries is omitted here. Such omission is often supplied by some accidental evidence. In the present instance, the mention of *pandit* Durugu furnishes us with that clue of aid. We know that the writer of Maigalōā plate of Pratāpasimha (No. 21) is the same *Pandit* Durugu, and it may be presumed that he is identical with *Pandit* Durugu of the inscription under discussion. This presumption is raised to probability when we observe that the above mentioned record of Pratāpasimha is dated in the Śāstra year 58, that is, only three years later than the date of the present epigraph, so to say. In the case of Pratāpasimha, however, we could equate the Śāstra year 58 with the Vikrama Samvat 1639 with certainty. Accepting the proposed identification of *Pandit* Durugu of the two records, we may now equate the Śāstra year 55 with V. S. 1636, corresponding to A. D. 1579, which would be the date of the present record. It may be added that the characters of the inscription assort very well with this date.

TEXT

- १ एम देवै रे कर्मोद
२ पंडित दुरगु
३ नद ग्यन ॥ म २५

TRANSLATION

The builders of this shrine are *Pandit* Durugu (and) the barber Gyānā. Samvat 55.

No. 84. CHABUTRA STONE INSCRIPTION : V. S. 1717 (Plate XXXII, D)

This record is carefully engraved on a block of stone, measuring about 2' x 2', set in the eastern wall of a *chabūtrā* at Chamba proper. The *chabūtrā* is a square

¹ *Gyārḍī* or *Gyān Oland* (Skt. *Jñānōśāṇḍā*) is a provincial name of common occurrence in North India.

A.—LAKSHMI NARAYANA TILIPPALE NICE INSCRIPTION. SASTRA 03



SCALE FIVE INCHES



NO. 10710. CIVIL STA.

G. E. H. R. D.

raised platform paved with slabs of slate stone. It is situated on the left side of the road leading to Bhadravah, at the northern end of the plateau on which the city of Chamba stands, and is not far from the Dak Bungalow there. It commands a splendid view of the Sal river, flowing in front of it deep in a gorge. About a furlong down, this tributary joins the Ravi. When I visited the *chabûta* in 1939, it had a sapling of a *pipal* tree recently planted in its middle. The original *pipal* spoken of in the inscription had long disappeared and subsequently replaced by several other trees one after the other. The sapling I saw, I am told, was also a successor of that *pipal* which had been planted there over a quarter of a century previously and was seen by Prof. Vogel who has left us an account of it.¹

The epigraph consists of ten lines. Its script is Tihari and language Sanskrit. The average size of the letters is $1\frac{1}{2}$ ". It records a pious act of public utility by a private individual, namely the planting of an *asvattha* (*Ficus religiosa*) and the erection of a stone terrace around it by one Sundaradasa, son of Viradasa and grandson of Balha Bhaguathadasa, belonging to the Garga *gotra*. The terrace with the tree was intended to be a shady retreat for weary wayfarers during the heat of the summer. The date of the dedication is specified in full details as Viloma Samvat 1717, Saka 1582, Sista 30, the 13th day of the dark fortnight of the month of Vaisakha, Wednesday, at the time of Vernal Equinox, which, taking the month as *purnimanta*, regularly corresponds to the 28th March, A. D. 1660.

The preciseness of the details of this date is the chief interest of the present inscription, and it is perhaps on that account that it has been prominently noticed by Cunningham,² Kielhorn,³ Vogel⁴ and others.⁵ The use of three eras together in this record is a singular instance and has proved of great help in settling certain difficult points in the Chamba chronology.

TEXT

ॐ स्वस्ति ॥ ॥ श्रीगणेशाय नमः ॥ श्रीस(म)ष्ट (1 2) प्रतिविक्रमादित्यसंवत्सरे १८१७ श्रीमा-
(श)- (1. 3) लिवाहनशका (शक) १५८० श्रीमान्मयवत्सरे (1 4) ३६ वैशाखवदि त्रयोदश्या¹ बुध-
वार ॥ (1 5) मयकसह(रा)नी । नगरगोरोत्पत्त क्लीष्ट ॥ (1 6) भग्नोरयदानात्मज । गोरदान्मृत मुदर-
(र)- (1. 7) दासन । श्रीलक्ष्मणारायणप्रोत्थय² । अश्वयुज(रथ)रो- (1 8) पञ्चपूर्वक चत्वरव(वा)ग्नि
मर्वभूतोत्पत्तिक ॥ (1 9) रम्यु सवभूतानि अन्मिन् सन्वरके शुभ ॥ (1) विथ(श्वा) (1 10) महतुष न्यात
निदाव प[म] आतपे ॥ शुभमस्तु ।

¹ *ASR* 11 I p. 1.

² *ASR* Vol. XXI p. 156.

³ *Ind. Ant.* Vol. XX p. 1.

⁴ *ICR* Pt. I pp. 22 and 23. Prof. Vogel gives as "10th March" which is obvious by a reference for 28th March.

⁵ *Chamba Gazette* p. 1.

⁶ Here and further on the sign of partial union as per the.

⁷ Metro. 11. 44 b7. For 1. 9 an *am* instead of *as* in. The first of *asady* has no *as* before *as* in the first half of the verse.

TRANSLATION

Obisance to the illustrious Ganesa ! In the year 1717 of the
 (the year) 1582 of the illustrious Śālivahana Saka,
 on Wednesday the 13th day of the dark
 half of Vāśikha, on the occasion of the *Mesha samkranti*,

son of Viradasa, son of Balīa Bhagirathadasa, born of the
 devotion to Śrī Lakṣmīnārāyaṇa, caused to be constructed
 a *pīṭha* on the *śaṅkha* a *pīṭha* tree for the benefit of all beings

all beings enjoy themselves on this delightful terrace ! This place
 during summer in the scorching sun

to prosperity !

80-103 VAJREŚVARI TEMPLE INSCRIPTIONS

(Plate XXXIII)

A beautiful old temple of Bhagavata or Vajreśvari at Chamba, situated
 in the Sarota valley. It is believed to belong to the 11th century.
 There is a short three line inscription carved on one of the two pillars in
 front of the entrance to the shrine. Besides, there are eighteen brief one line epi-
 graphs that occur on the outer walls of the temple. The inscription on the pillar
 informs us that on the 17th day of Ahada (Ashadha) in the year 92 the work was
 started in the temple. The work evidently refers to repairs or renovation and the
 year 92 to the Śāstrā reckoning. Since the palaeography of this record does not differ
 much from that of the Chabūtra stone inscription of V S, 1717, the Śāstrā year 92
 of the present inscription may be equated with V S 1773 corresponding to A D
 1716. This inscription as well as most of the remaining eighteen mention each the
 name of an artisan. If the equation of the date is correct it will follow that the re-
 paration to the temple was done during the reign of Udayasimha (Udai Singh)

No 1 (85)

TEXT

(11) स्वत ९२ अहडे प्र १७ (12) देहे कम लय अहे । (13) मुहम्मद मरचु

TRANSLATION

In the year 92, on the 17th day of Ahada (Ashadha) the work has been started
 in the temple. Murachu,² the chief artisan (?)

² *Pious and good*

³ The name occurs as Marach in the epigraph No 2 below which likewise dated in the year 92. Compare also
 Marach the writer of the inscription No 83 above.



No 1



No 19



No 16



No 17



No 3

No. 2 (86)

TEXT

मुहार मदन

TRANSLATION

Madana, the blacksmith

No 3 (87)

TEXT

लिखित विमी मरुचु मुहमल सवत ९२

TRANSLATION

Written by Bisi. Maruchu¹ the chief artisan (?) The year 92.

No 4 (88)

TEXT

अयण जीदुरी बड

TRANSLATION

The portion of Jidu,² the carpenter³

Nos 5 6 (89 90)

(Not legible)

No 7 (91)

TEXT

ॐ! अगतस बड

TRANSLATION

Om The portion of Sagata (or Sagatasa)

No 8 (92)

TEXT

[भी ?] ए रो बड

TRANSLATION

The portion of Bala⁴¹ Compare No. 1 above² This presumably refers to the part of the work done by the principal named here. Most of the following inscriptions likewise mention the shares of work done by other artisans.³ The term *isthāna* may also denote here the profession.⁴ This name recurs in the epigraph No. 10 below.

No 9 (93)

TEXT

ॐ । डभीए री वड

TRANSLATION

Om. The portion of Dabhiā.

No. 10 (94)

TEXT

ॐ । भीए भीए नी वड

TRANSLATION

Om (Of) Bhīa The portion of Bhīā.

No 11 (95)

TEXT

ॐ । छड

TRANSLATION

(Unintelligible)

No 12. (96)

TEXT

जमल री वड

TRANSLATION

The portion of Jemala¹

No 13 (97)

TEXT

जमल र वड

TRANSLATION

The portion of Jemala

No 14 (98)

TEXT

व । मड भी

TRANSLATION

(Unintelligible)

No 15 (99)

TEXT

ॐ । जमरा बड

TRANSLATION

Om The portion of Jamala

No 16 (100)

TEXT

गोदा गी बड

TRANSLATION

The portion of Godho.¹

No 17 (101)

TEXT

वडी गोमागी बड

TRANSLATION

The portion of Vachhi Godho

No 18 (102)

TEXT

जीवा गी बड

TRANSLATION

The portion of Jiva

No 19 (103)

TEXT

दमरा दुर्गुमी बड

TRANSLATION

The portion of Durugn, the carpenter-

MISCELLANEOUS

No 104 CHAMUNDA TEMPLE BELL INSCRIPTION A S 1819

During my stay at Chamdi in April-June 1939, I had occasion to inspect the bell suspended from the centre of the ceiling of the *maṇḍapā* in front of the famous shrine

¹ H. N. S. N. S. No 1 b. 17

² Compare also No 170

the goddess Chamunda there and found an inscription engraved on it in Nagari script.

The inscription is divided into three parts one on the top one in the middle and one in the bottom section of the bell. The first is invocatory quoting an aphorism from the *Durgasaptasati*. The second gives the date and the month in the Saka year 38 V S 1819 on Bhrguvasara the 8th day—Friday—of the bright fortnight of Chaitra one Pandit Vidyadhara made a gift of this bell to the goddess Chanda that is Chandika or Chamunda. The third part of the inscription states that the bell weighed 27 seers cost 27 rupees and was dedicated by a copper smith Ghamandi by name.

The given date regularly corresponds to Friday 2nd April A D 1762.

TEXT

Top	ॐ नमश्चण्डिकाय ॥ ३० ॥ [हिनस्ति वत्य तजासि स्वततापूय या जगत ।] सा घटा पातु नो द्वि पापभ्यो न सुतानिव ॥ शुभ ॥
Middle	। धीनृपतिविक्रमाकभवत् ॥ १८१९ ॥ सास्त्र सवत् ३८ चन सुदी भगुदासराविताया महाष्टम्भा श्रीचाण्डाय घाटाप्यण कृत पङ्क्ति विद्याधरण
Bottom	तालसर २७ । भरया ठठार प्रमदि [न] ॥ मुल ६ २७) रुपया

APPENDIX A

(Benedictory and Imprecatory Verses)

१ जन्वो द्वादश जन्मानि दस जन्मानि शूकर ।

कुण्डी जन्ममहन्नाणि भूमिदानापहारः ॥ (Anushtubh)

The confiscator of a land grant (*will become*) blind for twelve births, a hog for ten births (*and*) a leper for thousands of births

This verse occurs in the following inscriptions Nos 2, 11, 20, 27, 29, 31, 32, 33, 34, 35, 37, 38, 39, 40, 43, 63, 64, 78, 79

२ अग्निमन्त्रं सुविस्तीर्णं यः त्विच्छिन्नपतिमवत् ।

तस्याहं हस्तलग्नाऽस्मि गामन मा व्यनिरमत ॥ (Anushtubh)

Whosoever may become king in this prosperous family, I solicit him not to violate (*this my*) grant

This verse occurs in the following inscriptions Nos 16, 21, 27

३ दानपात्रनयोर्मन्यं दानान्द्रयोऽनुपालनम् ।

दानान्द्रवमवाप्नोति पात्रनाशच्युतं परम् ॥ (Anushtubh)

Between a gift and its preservation, the preservation is more meritorious than the gift. By giving one attains to heaven, by preserving to the position from where there is no more falling (*into this world*)

This verse occurs in the following inscriptions Nos 3, 49, 61

४ न विष विषमित्याहुर्व्रक्षस्व विषमुच्यते ।

विषमकाकिं हन्ति गृहस्व पुनर्पोदनम् ॥ (Anushtubh)

Poison is not poison a Brahman's property is poison. Poison kills one, a Brahman's property sons and sons' sons (i.e., the Brahman's curse will doom the confiscator of his property as well as the confiscator's progeny to death)

This verse occurs only in one inscription, No 21

५ पालनात्परमो धर्मः पालनात्परमं यजः ।

पालनात्परमं स्वर्गो गरीयस्तेन पालनम् ॥ (Anushtubh)

From preserving (*a gift results*) supreme merit great fame (*and*) the highest heaven, hence preserving (*a gift*) is exceedingly worthy

This verse occurs in the following inscriptions Nos 3, 7, 8, 9, 10, 16, 17, 19, 21, 22, 27, 28, 29, 30, 31, 32, 34, 35, 41, 43, 48, 51, 53, 54, 59, 62, 63, 64, 65, 66, 69, 75, 76, 78, 79

६ ये चैतदग्रामस्तु नृपवरर्गहृतं पालयन्ति प्रतापै-

स्तथा मत्कीर्तिपाया दिशि दिशि नियतं गीयतं वन्दिवृन्दैः ।

ग्रामं मूर्ध्नि नृपमुष्मिन् विमपि नृपतयो हिन्दवा वा वुश्र्णा

गोबोलक्रव्यमिथ नियतमनुदिनं भुञ्जते ते स्वयमम् ॥ (Sragdharā)

¹ In the inscriptions Nos 2, 31, 33, 3, 38, 41, 40, 51 in the first quarter of the verse only जन्म दस जन्मानि

² In the inscriptions Nos 2, 3, 7, 8, 9, 10, 16, 17, 19, 21, 22, 27, 28, 29, 30, 31, 32, 34, 35, 41, 43, 48, 51, 53, 54, 59, 62, 63, 64, 65, 66, 69, 75, 76, 78, 79, this last quarter of the verse reads भूमिदानापहारः, and in Nos 2, 3, 38, स्वयं दत्ता

यत्परम्

³ In most cases यजः is replaced by तपः

⁴ The first quarter of the verse reads पालयन्ति मत्कीर्तिपाया

⁵ This is not a verse from an inscription, it is a verse added to the text. See remarks about it under inscription No 45

Those who protect this jewel of a village given away by the king himself, then high a new one on that account is regularly sung everywhere by panegyrists. Those kings, the Hindus or Muslms, who seize anything of that village, certainly sin against their respective religions as if by duly partaking of beef and pork.

It occurs only in one inscription No 45

७ वाचा दत्त मनीदत्त दत्त पाणिकुशोदकै ।

या हरन् श्रीणि दानानि स घोरो तस्क ब्रजेत ॥ (Anashitabhi)

¶ If one misappropriates three (*kinds of*) gifts—given by word of mouth
the mention (*and*) given with due ceremony of libation of water—will go to dire
punishment.

It likewise occurs in the following two inscriptions Nos. 4, 12

८ सामान्या य वमस्तुनराणा

काल काले' पालनीयो' भर्वाद्भू ।

सर्वान्तात्मावित्नां सुसिपात्तान्

भूयो भूयो याचन रामनन्द ॥^B (Śulamī)

Pranabendra repeatedly requests all these future kings 'Time and again I wish to erect this bridge of merit common to humanity'

This verse occurs in the following inscriptions Nos 20 27, 33 34, 35 36, 37, 38, 39, 43 44, 45, 48, 49, 50 52, 57, 60, 63, 64 67 68, 70, 77, 78, 79, 81

९ स्वर्णभक्त रामेक्षा भूमेर यकमगुलम् ।

हरत्तरकमाप्नोति यावच्चन्द्रदिवाकरो ॥ (Anushtup)

Misappropriating one gold, one cow (or) even half an inch of ground, one gets hell so long as the moon and the sun endure

This verse occurs in the following two inscriptions Nos 29, 43

१० स्वदत्ता परदत्ता वा यो हरत वसुधराम् ।°

¹⁰पण्डितः दशमहन्त्राणि निष्ठाया जायत कुमि ॥ (Anushtubh)

He, who confiscates the land given by himself or given by others is reborn as a geum in fates for sixty thousand years

In most instances, the said provisions relate to साधारण and not to a special collection for साधारण

[illegible]

* I sto l of कान काल No^o and 4 1 9 11 स्व स्व काळ

१७ श्री ३९० रक्षाभाष्य १७/१०/७१ कलसीय

५७३ ॥ १७११ ॥ ८८ भूयोभूय तदं सर्वानितान्

१० ३३१० पाथिवद्वान् p ३८७ of भूमिपालान्

७ नवम्बर १९५८

* You must present the following information in the order:

re log प्रवर्षतिहरन्त्या । दम नैव । into प्रवर्षति हरत्त य

¹ The second line of the verse 1.50 g reads विष्ठाया कृमिभन्वा पित्तमि सह पच्यत

This verse occurs in the following inscriptions Nos 1 3 4 8 15 17, 18, 27, 29, 30, 31, 32, 33, 34, 36, 37, 39, 40, 42, 63 64, 67 68 71, 74, 78 79

॥ हसैयवत यातमान्स्व दिव्य
भूमेर्दत्ता याति लोक मुग्धाय ॥
तत कुम्भे प्रवर्त्तन्मैत्र्यपूर्णं
तस्या हर्ता पच्यत काण्डूत ॥ [Śālist]

The giver of land mounting a celestial car yoked with swans, attains to the sphere of god. The confisecator thereof is fried by the mes engines of Death in a heated cauldron filled with boiling oil

This verse occurs in the following inscriptions Nos 14, 27, 37, 78

Glossary.

f = feminine m. = masculine opp = opposite s a = same as, Skt. = Sanskrit]

हस्त (7, 4), sa अस्तर	अस्त (7, 4), bones Skt अस्थि
अग्न (11, 14, 43 10). in words Skt	अग्नि (12, 11), do
अग्न (11, 12) without Skt अग्न	अह (passim), is
अग्न (11, 10, 9, 12 etc passim), in	अहन (passim), are
अग्न (11, 10, 9, 12 etc passim), in	अह (passim), is
अग्न (11, 10), first, former, afore-	अगह (22 8) rent free land grant Cf
अग्न (11, 10), first, former, afore-	अगह and अगह above
अग्न (11, 10, 11, 12) rent free	अग्या (passim, usually on seals), order
अग्न (11, 10, 11, 12) rent free	command Skt आज्ञा
अग्न (11, 10, 11, 12) do	अग्न (37, 14), s a अग्न
अग्न (11, 10, 11, 12) do	अलि (31, 9), wet land, irrigable land
अग्न (11, 10, 11, 12) do	Cf कोही
अग्न (11, 10, 11, 12) do	अधि कद 56 11), from thus. from here
अग्न (11, 10, 11, 12) do	अधेने (53 10), f, of this
अग्न (11, 10, 11, 12) do	इहा (28 11), in this manner
अग्न (11, 10, 11, 12) do	उ (23, 37) abbr for उत्तर
अग्न (11, 10, 11, 12) do	उअ (13 14), s a ओरे
अग्न (11, 10, 11, 12) do	उअर (79, 13), do
अग्न (11, 10, 11, 12) do	उअरे (81, 8) do
अग्न (11, 10, 11, 12) do	उअक (14, 2), for उअक, total sum, lump
अग्न (11, 10, 11, 12) do	sum
अग्न (11, 10, 11, 12) do	पर (passim), up, above, over,
अग्न (11, 10, 11, 12) do	upper Skt उपरि
अग्न (11, 10, 11, 12) do	उपरल (63, 10, 79 12 13) m, upper
अग्न (11, 10, 11, 12) do	उपरली (63 9 10), f, do
अग्न (11, 10, 11, 12) do	उपरी (28 8, etc passim), do
अग्न (11, 10, 11, 12) do	उपरीआ (27, 14), do
अग्न (11, 10, 11, 12) do	उपरीग (23, 37), do
अग्न (11, 10, 11, 12) do	उपरे (passim), above
अग्न (11, 10, 11, 12) do	उपाधा (37, 14), priest teacher Skt
अग्न (11, 10, 11, 12) do	उपाध्याय
अग्न (11, 10, 11, 12) do	उपुर (12, 8) above
अग्न (11, 10, 11, 12) do	उपुरोहि (33, 12 35 8), priest
अग्न (11, 10, 11, 12) do	Skt पुरोहित
अग्न (11, 10, 11, 12) do	उपुरोहिती (33 13), priesthood
अग्न (11, 10, 11, 12) do	उपोद (81, 11) a tax
अग्न (11, 10, 11, 12) do	उप्र (67, 15), s a उपर
अग्न (11, 10, 11, 12) do	उप्रल (24, 7), s a उपरल

- उग्रहस्त (7, 11 12) priest Skt
 पुरोहित
 उग्राहा (79, 12) above
 उप्रं (7, 8, 16, 12), स० उपर
 समदा (24, 10), nice, excellent Urdu
 عمدہ
 उरी (57, 10), स० ओरे
 उर (23, 15), do
 एकीजदर (34, 14), all at a time
 एडा (passim), m, of this
 ओडि (68, 10, 11), field.
 ओडी (75, 12, 13), do
 ओतट (passim), f, dry land, un-
 rigable land Opp बाह्नी
 ओतडा (31, 13, 14), do
 ओतटी (23, 19), do
 ओरि (passim), स० ओर
 ओरी (passim), do
 ओरे (passim), this side of, on near
 side, inwards from Skt अदार
 ओरो (1, 8), do
 कटल (47 11), bank, shore
 कटला (23, 17, 68, 16), do
 कदीमी (79, 17), old, traditional Urdu
 قدیمی
 कना (1, 11) bank shore
 बनारा do
 कन (24, 11, 46, 8, 70, 13), with,
 towards, to, for
 कन (41, 11), alongside
 कणहूदी (73, 16 17), field meant for
 growing cotton only
 कपडाडी (68, 12, 75 14), do
 कपोर (83, 1), boulder, worker
 कम (85, 2), work
 कर (passim), tax
 कया (25, 7) pea (*Pisum sativum*)
 कलटि (1, 8), small *Lal* tree.
 कारखुमादि (25, 11), work tiling cultiva-
 tion.
 काखवाटा (59, 15), garden Skt कागवाटार
- कानि (47, 10) an
 किरसान (79 11) cultivator farmer
 किरह (83, 16), a grove of *Lal* trees
 कीडा (80, 4, 11) common, in one
 and the same place. Hindi इरडा
 Skt. एवम
 कीलि (30, 16), for कानि or कान, *Lal*
 tree
 कु (32, 11, etc., passim), obba for
 कुनु
 कुटपंडी (23, 17), stone steps
 कुडा (37, 10; 35 18), cave, hollow
 कुनु (6 11, etc., passim), a hind
 measure
 कुन (44, 10, 47, 9) anybody Hindi
 किसी न
 कुन (67, 13), २ tax
 कुनु (31, 9 etc., passim), स० कु
 कुमोन (81, 17), forced labour
 कुल (75, 12), स० कुरा
 कुल (23, 14), स० कुल
 कुस (79, 14) any. Hindi किम Cf तुन
 कुस (46 8), स० कुन
 कुम्हार (42, 10), potter Skt कृमहार
 कुह (1, 12, etc., passim), स० कुहा
 कुहा (23, 15 etc., passim), water-
 course channel Skt कुर्या
 कुहलार (27, 14), to irrigate
 कुड (64, 11) स० कुन
 कले (9, 8)
 क (30, 12) and so forth several
 केश (63 16), a tree (*Urom elephan-
 tum*)
 कोठा (24, 7), cotiage
 कोन्हा (42, 13), hailing from or belong-
 ing to Kullu
 कोही (31, 11), स० कोही
 कोहा (21, 9, etc., passim), स० काही
 कोहि (13 8, etc., passim), do
 कोही (23, 18, etc., passim) wet land,
 irrigable land Opp बा

- गहु (12, 89), s well malbarry tree
 मरु (63, 14, 16), mulberry tree
 मरु (63, 19), do
 मरुद्वार (75, 22), ascent climb.
 मरुद्वार (75, 12), s a मरुद्वार, erect
 मरु (9, 10, etc., *passim*), s a मरुद्वार,
 stream, rivulet
 मरु (75, 12), *passim*
 मरु (21, 11, 12, etc., *passim*), stream,
 in uler
 मरु (1, 12) do
 मरु (24, 7), comb, hollow
 मरु (19, 10), folder
 मरु (75, 14), threshing floor
 मरु (21, 17 etc., *passim*), do
 मरुद्वार (32, 14), fine, punishment.
 मरु (75, 11), abbr for
 मरुद्वार (58, 9), exclusive, not shared by
 a second
 मरुद्वार (5), service, attendance
 मरुद्वार (23, 27 etc., *passim*), fallow land
 मरुद्वार (63, 11), s a मरुद्वार
 मरुद्वार (13), field
 मरुद्वार (23, 29, 63, 19), well Skt. कूप
 मरु (1 17), cow Skt गो
 मरु (23 6), *passim* Skt गो
 मरुद्वार (23, 40), s a मरुद्वार.
 मरु (12, 67), village. Skt ग्राम Cf ग्राम
 मरुद्वार (25, 9), children
 मरुद्वार (3, 10), neck, mountain pass
 मरुद्वार (3, 11, 9, 9, 42, 11, etc., *passim*)
 do
 मरुद्वार (67, 11), do
 मरुद्वार (16, 11), threshing floor From
 Skt, मरुद्वार

मरुद्वार (25 7), wheat Skt गोधूम
 मरुद्वार (714) s a मरुद्वार
 मरुद्वार (23, 19), priesthood, fee or hono-
 rarium to priest
 मरुद्वार (81, 9), pasture.
 मरुद्वार (77, 13), pocket, pocket money,
 personal property
 मरुद्वार (3, 13), cow pen, a natural shel-
 ter in hills for cattle, sheep, or
 goats, ewe lease Skt मरुद्वार
 मरुद्वार (21, 13), lad, son मरुद्वार
 मरुद्वार (1, 9, 12), foot path, track
 मरुद्वार (23, 34, 63, 17), pasture
 मरुद्वार (27, 13), do
 मरुद्वार 23, 31, 76, 9), cattle
 मरुद्वार (65, 17), cattle track
 मरुद्वार (49, 12 62, 11, etc., *passim*)
 path
 मरुद्वार (24, 7), path, hill (?)
 मरुद्वार (26, 17, 63, 13 etc., *passim*),
 path
 मरुद्वार (63, 16), do.
 मरुद्वार (9, 13, 23, 21), village Skt ग्राम
 मरुद्वार (23, 23), do.
 मरुद्वार (32, 14, 34, 19), interference,
 meddling, molestation
 मरुद्वार (44, 16), do
 मरुद्वार (44, 13 14), spoken of a land
 tilled on the condition that one
 half of the produce is to go to
 the tiller and the other half to
 the owner
 मरुद्वार (23, 16, 63, 12), s a मरुद्वार
 मरुद्वार (24, 11, 60, 13, 63, 18) house-
 site, homestead Skt मरुद्वार
 मरुद्वार (51, 11 12, 53, 12 13, etc *pas-
 sim*), do
 मरुद्वार (81 6), do
 मरुद्वार (71, 9) do
 मरुद्वार (37, 14, 39, 15), do
 मरुद्वार (75, 14), do

घरोट (5 12, 23, 31, 34 etc. <i>passim</i>), watermill	विनाल (74, 16), a low estate bkt चटान
घराहू (23, 18), tunnel house, num. of buildings	विगेत (63, 16), paved
घरी (3, 10 14), s. चारि	विराणी (23, 15), f, old
घाडा (44, 14), system by which the tiller receives one half of the produce see घाडा	विशय (67 9) spirit cloth
गाडक (23, 21), land on <i>ghada</i> system	विजुमि (23, 16) ch + grove
गाडी (63, 11), do	विलुणी (23, 16), do
घास्टट (65, 12), interrupted by land- slide	चोड () waterfall, a ledge from where water drops
घारि (15, 1) landslide.	चोकी (75, 12), a series of houses with a square compound in the centre
गालनचोल (34, 13 58, 10), interference, molestation see चोल	चोर (7 9, etc. <i>passim</i>) four see चडर
गालनचोल (46, 8), do	चोर (38, 10), terrace, raised platform bkt चतर
घाली (57, 17), preserved pasture.	चोल (24, 10), m. do
गीउ (24, 16), ghee, purified butter Sl. घून	चोय (39, 13) fourteen.
गोड (2, 7, 7, 51, 11, 10), rock, boulder	चोर (9, 9, 32 11 74, 12) terrace raised platform see चार
गोडाए (61, 12), composed of roundish stones rocky	छ (39, 14), sir
गोडि (24, 9, etc. <i>passim</i>) s. गोड	छ (23, 17), precipice see छडी
गोडी (21, 6, etc. <i>passim</i>) do	छडणा (6, 10), to leave, to forgive, pardon to exempt Hindi छाडना
घाहणा (81, 7), s. घाहू	छडा (25 12 11) having taken way
चडर (39, 12), four bkt चतुर	छडना (65 11) m. taken away
चकरा (1, 14), s. चाररी	छडि (13, 8), having left out, exclud- ing, exempt
चक्रा (42, 15), resident of Cham jham or Chumjham	छडे (1, 17 87, 14), f, pardoned exempted
चव (7 9, 41, 16), wet land, marshy land	छन (2, 10 33, 19), m. do The correct form is छन
चव्याल (67, 16) resident of Chamab	छडी (21, 5, 31 9), precipice
चग (58, 8, 11), s. चग	छपि (12, 9), cliff rock Cf चप and चपट
चग (16, 12 etc. <i>passim</i>), water- course, channel	छपिद (13, 9), do
चग (21 7), do	छि (30, 11) sir.
चाकरी (4 7 56, 8), service, atten- tion.	छिक्केन (67, 9) track, footpath Diminutive of चक, road
चाट्या (81, 7, 12) m. offered, de- clined.	

टिा	(59, 7), etc.	टका	(25, 7, 30, 11), a copper coin
उ	(12, 7, 9, 13, 8, etc., <i>passim</i>), boundary, de marcation, boundary line, prospect, marking-ory lary	4 chakalis = 1 tankā, 20 tankās = 1 rupee	
हारा	(41, 17), boundary line See सातस	टपा	(79, 12), steps, flight of steps
हवि	(20 1.) having divided, partitioned or portioned out	टिक	(12, 14), ceremony of anointing lang The correct form is टिक
हा	(2 8), waterfall, spring Skt सातस	टिकि	(23, 19), having marked or defined
ज	(1, 12), do	टिककरी	(23, 38), do
जगत	(1 1.) oil The correct form is सात	टो	(9, 10), boulder rock
जगि	(10, 10 11), rose apple tree Skt टर	ठर	(2, 12), s a ठार
जमी	(1, 1) land Jidu سمن	ठार	(5, 16, etc., <i>passim</i>), brazier, copper smith
जपनी	(2, 17), brooklet	ठाड	(78, 11 12), ste Skt सात
जिनी	(54 8), as much See विनी	ठाडर	(76, 10), land, place
जिनीविहार	(20, 11), in whatever manner	ठर	(15, 5), mound
जिनी	(20, 8, 11, 12), a land measure Requires explanation as to the exact extent denoted by it Cf अट्ट	डन	(70, 13), fine, punishment Skt दण्ड
जिलो	() do	डरा	(80, 14), camp The correct form is डेर
जिहा	(38, 10 etc., <i>passim</i>), in whatever manner See जीहा or जिहा	डल	(3, 14), lake
जीलो	(23, 31) s a जिलो	डिभर	(23, 35), pool, pond, spring
जत	(27, 18) wherever, where See तत	डिभरा	(65, 13), do
जोष	(1, 13, 2, 9, etc., <i>passim</i>) to, for, unto	दय	(32, 6, 8 37, 10), precipice
जोत	(3, 10) mountain pass Cf गट्ट	दडा	(22, 10), do
जोत	(3 12 13), emoluments	दव	(60 11), mound, elevation
ज्वाणम	(21 10) wife	दलटा	(1, 7), m, sloping
जाकला	(79, 10) m, lower	दिहा	(1, 8) • mound, boulder
जमनी	(78, 15 81 11), peasantry	ढेटी	(63 14 15), f, broken, ruined
ज	(23, 27) dibi, for टका	दपा	(74, 11), mound Panjab 1 टिक्का
		तड	(22, 2, etc., <i>passim</i>), as far as, up to.
		तए	(1, 8 2, 7 8) do
		तगल	(23, 29), trial, trying a case and delivering judgment
		तय	(1, 12), s a तड
		तयं	(1, 8, 10, 12), do
		तरोट	(80, 11), loss Skt. त्रोट

तला	(39, 12 61, 19) tank Skt तलास	त्रिशिष्टि	(37 12) forking into three, spoken of a field which forks into three sections at a little distance on one end From Skt त्रिशिष्टि (?)
ताड	(23, 35, 37, etc, <i>passim</i>), s a तड़	खनि	(15, 9), spot where the net for capturing hawks is laid
ताड	(23, 36), do	खला	(60, 11), terrace, raised platform Panjabi चडा
ताए	(68, 16), do	खला	(37, 15), do
ताम्रपट्ट	(64, 8, 15, 65, 16), copper char- ter	खिना	(38, 11), was
ताम्रपट्ट	(79, 16), do	खिए	(39, 16), were
तिहेरा	(39, 18), m. of that	द	(23, 37), abbr for दक्षिण
तिथी	(48, 7), do	दर	(72 13), ०० दास
तिथी	(4, 5, 6), s a तीथी	दखन	(67, 12), interference meddling, Urdu دخال
तिहा	(45, 14), s a तीहा	दठणा	(24, 9), fee, honorarium Skt दक्षिण
ती	(3, 16), s a तीनी	दण	(1, 14), a tax
तीथी	(45, 12 13) f. of that	दयर	(70, 13), line or punishment (?)
तीनी	(3, 17), they	दयार	(51, 11 70, 16) son of wet- nurse देही
तीला	(3, 18)	दा	(22, 58), field
तीहा	11, 30, 161, in that manner, in that very manner	दल	(23, 37), do
तृ	(57, 12), abbr for तृतीय	दण	(65, 12), south Skt दक्षिण
तेडा	(31 12, etc, <i>passim</i>), m, of that	दाठ	(72 16 73, 18, 20, 74, 21) wet nurse Skt दातो
तेर	30, 16), there	दाप	(5, 10) rug for covering eleph- ant
तेथीय	(12, 6, 14), then, on that occa- sion	दाल	(24, 10), pulse, split grain Skt दालो
नए	(7, 11), three Skt त्रि	दिखन	(1, 13) s a दिवाण
त्रक्षण	(88, 1, 103, 1), carpenter Tho correct form is यक्षण	दिवाण	(1, 16, 20 14, etc, <i>passim</i>), long Possibl. from Skt त्र rather than from Urdu दिवान
त्रही	(75, 12), three	दिलनि	(12 10), f, of that Correct form दिव नी
त्रार	(21, 2), do	दीवण	(1, 11), s a दिवाण
त्रामापट	(37, 16 40 9), s a ताम्रपट्ट	दीवान	(25, 11, 13, 4, etc, <i>passim</i>), do
त्रामापटा	(49, 14), do	दुड	(12, 7, etc, <i>passim</i>), two Skt दुडि
त्रिवण	(7, 7), temperate field		
त्री	(10, 13) three		
त्राणी	(1, 14), grazing dues, pasturing tax		
त्रीय	(22, 10 11), one-third Skt तृतीय		
चउटा	(34, 7), zigzag crooked winding, Hindi टडा		

दुः	(17, ० 56, 7, 11) discord, dis- -tinctness, dissolv ^g ity, breach, treachery	नड	(22, 9, etc., <i>passim</i>), river Skt नदी
दुई	(79, 15), f, second	नए	(11, 11), do
दुता	(63, 17), confluence of two streams	नकोडा	(81, 9), spur of a hill
दुता	(63, 17, 68, 15) & a दुवता.	नफ	(80, 11), gam. profit
दुता	(12, 9), junction of two roads, intersection of paths	नल	(1, 11), brook, rivulet
दुई	(12, 9), & a. दुः, two	नल	(1, 11 3 11, 12, etc., <i>passim</i>) do
दुर्षा	(23, 16),	नलि	(8 11, etc., <i>passim</i>), brooklet streamlet
दर	(31, 1०, 11, 68, 15), one and a half	नलि	(1, 10, 11), do
दण	(1 18, 19, etc., <i>passim</i>), & a दिण	नली	(9, 10), do
दणित	(51, 12), taxes customary to a locality	नाड	(41, 14), barber Skt नापित,
दुरा	(21, 36, 8), temple, shrine	नाल	(7, 7, etc., <i>passim</i>), brook rivu- let
दल	(23, 33) do	नाल	(3, 12, 21, 6), do
दहा	(24, 9, etc., <i>passim</i>), do	नाला	(19, 6, etc., <i>passim</i>), do
दडी	(61, 11), daughter of wet-nurse Of दमोद	नाला	(23, 16, etc., <i>passim</i>), do
दोहती	(75 11), daughter's daughter Skt दोहिनी	नालि	(5, 11, etc., <i>passim</i>), brooklet, streamlet
दुत	(68, 13), & a दुवता	नारली	(17, 6, etc., <i>passim</i>), do
द्राण	(7, 9 etc., <i>passim</i>), a gram measure	नारली	(63, 15, etc., <i>passim</i>), do
दर	(1, 14 3, 9, etc. <i>passim</i>), & a वार	निकथ्याना	(4, 4), rescue, render assistance in danger
दर	(70, 11), mountain range	निरवाहि	(47, 8), having carried out having executed
दि	(37 9), abbr for दिता	नीत	(33, 12), customary Skt नियत
दी	(2 7), do Of दरा	नीमत	(1, 18), for the sake of, on behalf of Skt. निमित्त
धुताड	(47, 8), to the very end, all through	नेड	(27, 11, 41, 12), & a नड
धुरधुर	(1, 11 9 11 11 11 23, 37), along, alongside	नए	(19, 11), do
धबोना	(31, 9) daughter's son Skt दोहिन	ने	(23, 16 17), do
धरा	(12 10) towards, in the direction of	नेड	(12, 8), do
		नेदडा	(31, 16), river bank
		नीय	(62, 13), fountain
		प	(39, 14 15) abbr for पय
		प	(23, 38), abbr. for पठ

प (10, 10), abbr for पिर
 प (23, 37), abbr for पञ्चिम
 प (20, 13, 30, etc. *passim*) abbr for पटित
 पट्टकोल (37, 9 13), watershed
 पखण (3, 11, 12), cliff, precipice Skt पापाण
 पचायत (67, 16), Panchayat, village assembly
 पजहका (31, 11), a tax
 पट (62 19 72, 10) charter, deed
 पट (5 15), strip of cloth
 पटा (32, 7), boulder Panjabi पट्टा
 पटा (29 12, etc. *passim*) charter, deed
 पटि (10, 11), plot of land holding
 पट्ट (50, 6), s a पट charter, deed
 पठ (10, 12), a gram measure. Skt पण्य Cf पय
 पणि (1, 10, etc. *passim*), water, spring
 पणी (1, 12), do
 पणोल (23, 13), s a पणोल
 पण्यारा (9 9), fountain, watering place Cf पल्लवारा
 पय (39 13) gram measure Skt प्रय. Cf पठ
 पटुक (9 10), sacred footprints Skt, पटुका
 पदरा (44, 17, 70 12) flat mound, tableland
 परगना (6 7), a territorial division, sub division
 परन (39, 12) return, exchange, substitute, compensation Skt परिवन
 परना (39, 13) do
 परे (3, 14 etc *passim*), beyond across

पर पराहा (72, 12) beyond across
 पट्टपारा (34 9), s a पण्यारा
 पार (39, 11) quarter, one fourth
 पा भूमि is equal to one *huna*
 पट (75, 16), s a पट
 पाणि (8, 10), s a पणि
 पादका (31 5), s a पटुक
 पार (23, 14, etc *passim*) on the distant shore, beyond, across
 पारसी (63, 13), f further situated on the further side
 पार (27, 12), s a पार
 पाहरि (41, 11) watchman Skt प्रहरि
 पि (30 10 32, 11), abbr for पिट
 पि (10, 10, 13 13, 11 etc. *passim*), abbr for पिटा
 पिचला (74 13 14), back hand Hindi पिछा.
 पिचो (57, 15), after, subsequent to Hindi पीछ
 पिने (36, 9 38, 10), formerly, before Hindi पीछ
 पिल (19, etc. *passim*) behind at the back of Hindi पीछ
 पिचो (1, 7 9 23, 37 etc. *passim*) do
 पिचारा (66, 19), m, former previous
 पिठ (10, 11), a gram measure
 पिटा (26, 14, 15, etc. *passim*) do
 पिहण्य (56, 1), agent of Pihur
 पी (3 10, 12), abbr for पीरो s a पिच
 पीच (3, 10, 11, 11 etc. *passim*) s a पिच
 पीचा (1, 56), do
 पून (1, 3), pious act, charity Skt, पण्य

पुरोहित (38, 11, 11 12), priesthood
 पुरोहिती (33, 9, 11) do
 पुरोहिता (38 10), do
 पे (73 1, 16, 1), abhi for पेडा
 पेडा (25, 1, 15), a grain measure
 पेश (९६, ७८), path on slope, steps
 पीठ (81, 11), a tree
 पाही (37, 9) bottom, foot of a hill
 प्येडा (7 11), s a पडा
 प्र (70, 6, 10, 12), subjects, people
 Cf माह्यु
 पतिता जोग (44 18) on the occasion of
 consecration or inauguration
 प्रन (17 10) a gram measure
 प्र (९३, (०१), s a प्रेडि
 पडि (९, 11 15, १, etc., *passim*), des-
 cent declivity Opp मिनि
 प्रडि (27 12, 14, etc., *passim*), do
 प्रेडी (34, 10, etc., *passim*), do
 प्रोरे (63, 10 17) s a उपरे
 प्रोहन (47, 3), priest Skt पुरोहित.
 प्राहत्या (57, 12), s a पुरोहित्याई
 प्राहित (21 11) priest Skt पुरोहित
 फवी (25, 6, 13, etc., *passim*), state-
 ment explanation, agreement
 Skt फविकवा?
 फरक (80, 9), difference violation
 फागुडा (16 11), fig tree
 फाट (37, 9), hill side void of vegeta-
 tion treeless hill slope
 फइ (63, 1०), shoulder of a hill,
 ridge Cf वहि
 वनमिया (4, 2), m. conferred, bestowed,
 granted pardoned, forgiven
 वमा (24, 9), on behalf of
 वा (1, 7, 27, 12), field, crop
 वागडी (37, 13) do

वगली (53, 12), f
 वगली (9, 12), do
 वज (69, 9), s a. वज
 वज (5, 10), oak tree
 वजेडि (69, 9), overgrown with oak
 trees
 वटकरण (40, 11), to cultivate, to till
 वड (7 8 9, 10), f, big Hindi वडी
 वड (3, 12, etc., *passim*), pipal tree
 (Ficus religiosa) The word is
 the same as Skt वट, but where-
 as that means 'banyan tree'
 (Ficus Indica), वड in the Panjab
 hills denotes pipal tree (Ficus
 religiosa) The name for the
 banyan tree in those parts is
 वडो
 वडु (7, 1, 12, etc., *passim*), a Brah-
 manical caste From Skt वटु
 वडू (33, 9, 11), s a. वडू
 वडणी (79, 14), f, to be cut, to be
 mown Panjabī वड्ढनी
 वडो (79, 13), f, cut, mown, hewn
 Panjabī वडडी
 वनगोहा (67, 10), forest track
 वनछात्र (68, 15), foliage, vegetation
 वत (3, 10, etc., *passim*), path, way,
 road Skt पथ (पथन्)
 वता (23, 16), do
 वती (7, 10), thirty two Hindi वतीस
 Skt द्वाविंशत
 बदला (65, 17), return, exchange Cf
 परत
 वधि (42, 16), f, fixed, settled Skt
 वडा
 वन (23, 36), s a वज
 वन (55, 9), parapet, border Correct
 form वन्

वना (23, 36) do Correct form वना
 वक्ष्य पट्ट (56, 10) agreement, deed
 वक्ष्य (56 5, 6, 9) settlement, agree-
 ment
 वक्ष्य (70, 13), do
 वक्ष्यली (68, 14) extreme, farthest, last
 of a series, on the border
 वक्ष्यिक सादा (4, 3), every year, per annum
 annually
 वक्ष्य (62, 19), s a वक्ष्य
 वक्ष्य (23, 21), movable article
 Skt वक्ष्य
 वक्ष्य (74 15), outside, beyond
 वक्ष्य (1, 8), upper.
 वक्ष्य (3, 14), ridge
 वक्ष्य (37, 11), small stream that issues
 from the main current of a river
 and rejoins it at a little distance
 वक्ष्य (36, 10), m. tilled See वक्ष्य
 वक्ष्य (34, 11, 12), f, do.
 वक्ष्य (74, 19), pond, well Skt वक्ष्य
 वक्ष्य (31, 12), do
 वक्ष्य (20, 12, etc, *passim*), garden
 वक्ष्य (30, 10 67, 13), a tax in cash See
 वक्ष्य
 वक्ष्य (30, 11), s a वक्ष्य
 वक्ष्य (31, 10), fence, hedge
 वक्ष्य (51, 12, 63, 19), garden Skt
 वक्ष्य
 वक्ष्य (48, 9) carpenter, Skt वक्ष्य
 वक्ष्य (34, 12) f, to be tilled See
 वक्ष्य
 वक्ष्य (23, 18) s a वक्ष्य
 वक्ष्य (51, 11), s a वक्ष्य

वक्ष्य (20, 10, 31, 12, etc, *passim*)
 concerning, belonging to, of
 वक्ष्य (38, 10), during, in the time of
 वक्ष्य (64, 15, etc, *passim*), on behalf
 of from Panjabi वक्ष्य
 वक्ष्य (25 12), do
 वक्ष्य (37, 16 40, 16), m. to be tilled,
 to till
 वक्ष्य (74, 17), outside, beyond
 वक्ष्य (72, 12), twelve
 वक्ष्य (40 12) first crop, first of the
 year s two harvests
 वक्ष्य (30, 12), s a वक्ष्य
 वक्ष्य (41, 10, 48, 7), detail, parti-
 culars Panjabi वक्ष्य Skt वक्ष्य
 वक्ष्य (30, 16, 39, 12), within inside
 See वक्ष्य
 वक्ष्य (1, 8), ridge.
 वक्ष्य (42, 9), path running on a ridge
 वक्ष्य (63, 12), parapet
 वक्ष्य (51, 12), relinquishing all rights,
 disinterested
 वक्ष्य (72, 14), seed corn Skt वक्ष्य
 वक्ष्य (2, 8 23, 39 etc, *passim*) ridge
 See वक्ष्य
 वक्ष्य (23, 36, etc, *passim*), do
 वक्ष्य (63, 11), under cultivation,
 cultivated Correct form वक्ष्य
 वक्ष्य (13, 7 27, 15, etc, *passim*)
 below, lower
 वक्ष्य (63, 9), f, lower
 वक्ष्य (7, 8, etc, *passim*), below under
 underneath
 वक्ष्य (57, 12, 36) brotherhood Skt वक्ष्य
 वक्ष्य (59, 14), s a वक्ष्य
 वक्ष्य (24, 1), house, family

वृक्ष	(73, 13) willow tree
वृद्धि	(13, 3), m.c.
वृद्ध	(74, 11, 13, 17), do
वृक्ष	(14, 14) a वृक्षीया
वृक्ष	(15, 21) s.a. वृक्ष
वृक्ष	(16, 11), m.c. of willow trees
वृक्ष	(17, 5) resident of Bura
वृक्ष	(18, 11) वृक्ष
वृक्ष	(19, 11) do
वृक्ष	(20, 9) word, promise
वृक्ष	(21, 11) विवरा
वृक्ष	(22, 11) abbr for भग
वृक्ष	(23, 11) share portion, allot
वृक्ष	(24, 11) do
वृक्ष	(25, 9) local dialect Skt भाषा
वृक्ष	(26, 11, 14, etc. <i>passim</i>), a
वृक्ष	land measure
वृक्ष	(27, 10) share, portion.
वृक्ष	(28, 3) filled, cast, founded
वृक्ष	(29, 1), good favour
वृक्ष	(30, 10, 34, 20, 21, etc. <i>passim</i>),
वृक्ष	s.a. वृक्षी
वृक्ष	(31, 10), do
वृक्ष	(32, 6), s.a. भाषा
वृक्ष	(33, 8), dialect Skt भाषा.
वृक्ष	(34, 10) s.a. भग
वृक्ष	(35, 7), responsibility
वृक्ष	(36, 12), ascent, velocity Opp
वृक्ष	प्रेक्षि
वृक्ष	(37, 25), abbr for भुज्या
वृक्ष	(38, 10), f, to be enjoyed
वृक्ष	(39, 10), on behalf of
वृक्ष	(40, 17, 22, 9), precipitous
वृक्ष	slope
वृक्ष	(41, 13) outer
वृक्ष	(42, 17), to enjoy
वृक्ष	(43, 7) do
वृक्ष	(44, 12 etc. <i>passim</i>), bc

वृक्ष	(15), do Hindi हो
वृक्ष	(25, 8), honey
वृक्ष	(40, 12) s.a. वृक्ष
वृक्ष	(13, 11) a tax in kind
वृक्ष	(34, 14), s.a. वृक्ष
वृक्ष	(30, 10) do
वृक्ष	(67, 13), do
वृक्ष	(63, 10) middle Skt मध्यम
वृक्ष	(75, 15), hospice
वृक्ष	(23, 29), do
वृक्ष	(60, 11) ridge
वृक्ष	(31, 15, 39, 13, 14), s.a. वृक्ष
वृक्ष	(6, 7, 7, 7, etc. <i>passim</i>) in. in-
वृक्ष	side within Skt मध्य
वृक्ष	(80, 15) according
वृक्ष	(37, 14), s.a. माहण
वृक्ष	(37, 15) writer Skt महत्तर
वृक्ष	(76, 7), a grain measure
वृक्ष	(74, 14), do
वृक्ष	(79, 15, 81, 11), pardon, forgive,
वृक्ष	exempt
वृक्ष	(76, 10) f. measured
वृक्ष	(65, 13) a creeper like vine
वृक्ष	bearing edible berries
वृक्ष	(48, 8, 9), land the holder of
वृक्ष	which does not pay rent or tax
वृक्ष	but renders service as carpen-
वृक्ष	ter. etc
वृक्ष	(27, 27, 63, 17, etc. <i>passim</i>)
वृक्ष	cultivators, peasantry
वृक्ष	(44, 12, 50, 11, 12, 14 etc. <i>pas-</i>
वृक्ष	<i>sim</i>) a title
वृक्ष	(49, 12, 13) a Brahman Skt
वृक्ष	मिश्र
वृक्ष	(69, 16), s.a. मिश्र
वृक्ष	(77, 6) do
वृक्ष	(67, 12), m, dead died Skt
वृक्ष	मृत

मुग	() gie u gram	कृति (26 73) do
मुल	(104, 1) price Skt मूल	कृत्ति (23 34 36), mound
मुहम्मद	(85 3 87 1) chief artisan (?)	कृत्ति (73) कृत्ति
मे	63 2a) abbr for महता (महतर)	कृत्ति (78 9), Sanskritized form of कृत्ति
मल	(74 17), confluence	कृत्ति (30, 3, etc passim) do
मवर	(1 11, 3, 12, etc, passim), स १ जोर	कृत्ति (31 16, etc, passim) s १
मदरे	(7 7) do	कृत्ति (4, 1, 2 etc passim) a land measure
मरा	(1, 9 62, 1a) do	कृत्ति (36 9 10) f written recorded
मवार	(23 34, etc passim) do	कृत्ति (86 1) blacksmith Skt कृत्ति
मोर	(19 6 7), do	कृत्ति (24, 10), salt Skt कृत्ति
मूर्ति	(1 19) pleased happy Urdu	कृत्ति (5 1a), to receive
मय	(3 16), s १ मय	कृत्ति (70, 17), ministership wazarat (territorial division)
मरा	(55 15) abbr for मय	कृत्ति (92 1, etc passim) s १ कृत्ति
मरा	(60 15) s १ मय	कृत्ति (7, 9 88 1 etc passim) share portion from Skt कृत्ति, to dis tribute
मरा	(5 15), do	कृत्ति (30 13) s १ कृत्ति
मरा	(79 14) reserved forest	कृत्ति (40 17), to dwell
मरा	(79, 13), do	कृत्ति (81, 10 11), a tax on each See कृत्ति
म	(24, 10), abbr for मय	कृत्ति (40 10 11) s १ कृत्ति
म	(104 3), do	कृत्ति (79, 1a) forced labour विद Skt कृत्ति
मलबुट	(30 16) trees and plants	कृत्ति (14, 8), that much Panjabi कृत्ति
मर्या	(104, 3), rupee	कृत्ति (23 36), s १ कृत्ति कृत्ति
मरा	(53, 10 63 16) shoulder of a hill	कृत्ति (23, 2a) hundred Skt कृत्ति
मरा	(63, 16) do	कृत्ति (30, 16 17), interference, trouble
म	(26 19) s १ मय	कृत्ति (61, 9), witness Skt कृत्ति
मदल	(19 5), public	कृत्ति (73 11), s १ कृत्ति
मदवाल	(41, 17), ling & personal servant	कृत्ति (51 12 66 11, 17), 1st or garden vegetable garden Skt कृत्ति
मोक	(24, 10 25, 3), cash	
मय	(23 26 27, 29), fine	
मयदा	(11 18) m, adjoining adjacent	
मरि	(23, 30), s १ कृत्ति	
मरी	(3, 14), f, long	
मरि	(23, 19 26, 16, etc, passim) s १ कृत्ति	
मरि	(23 30, 24, 6), do	

सुव्यय (14 15 16) do	हृत् (89 76) in the presence of an
सुव्यय (26 7) sa सव्यय	attendant or attendant upon
स (24 10) abhr for स	नव्यय (4 f t) is offered repre-
स (1 13) service Sht सव्यय	sented
स (24, 10 104 3), a unit equal	स (10 12) upon Sht सव्यय
to 80 tolas	स (19 13) sa सव्यय, सव्यय
स (26, 14) sa सव्यय	स (46 9) peasant ploughman
स (10, 12 44 17) sa सव्यय	स (81 11) altercation dispute
state deresne	
स (60 17 74 21) sa सव्यय	स (10 11, do passim), bulo,
स (80 4) officer Urm s	in her mouth
स (27 26 6, 17 18 etc passim)	स (12 9) do
shop	स (11 7) do
स (23, 16) sa सव्यय	स (47 1) sa सव्यय
स (23, 18) do	स (1 17) in Hindi for
हव्यय (12 10 11 14) relation of	स (10 11) in
water Sht हव्यय	स (1 13 6 9 etc passim) and
हव्यय (7, 12) do	further furthermore other
हव्यय (33, 11) do	स (68 14) in sa
	हव्यय (1 12) sa सव्यय

APPENDIX B

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CLIP OF PLATE GRANT OF BAHADUR SINGH OF KULLU

A few of the copper plates in possession of Pandit Mohan Lal *guru* to His Highness the Maharaja of Chamba there is one which presents the exceptional case of a grant of land which can be readily identified whereas the identification of the other is a matter of some certain amount of difficulty. The grantee is the great Pandit *guru* of Pandit Sirmand and a resident of the illustrious town of *Chamba*. He is a descendant of the present owner of the copper plate and must have held office of a *guru* for more than half a century under three perhaps even four successive rulers of Chamba. His name occurs as that of the author of the title deed on the copper plates issued by Pratap Singh and on those of Balabhadra the latter's son and son, during the earlier part of his reign. It is clear that Ramapati must also have been the spiritual preceptor of Balabhadra's father Virabhana, though it is not attested by any document. His name is last found on a plate dated Śāstrā samvat 86 Vikrama samvat 1687 Karttika bhādra 11. The next grant issued by Balabhadra in Śāstrā samvat 5 Vikrama samvat 1688 Māgha sudi 12 is signed by a Pandit Padmanabha and all later plates by Ramapati's son Lakshmikanta. We may therefore assume that the death of Ramapati occurred between the two dates mentioned. The earliest mention of his name is on the copper plate which is here edited for the first time. We do not know who ruled Chamba in the Śāstrā year 35 (A.D. 1559) probably it was Ganesavarman, who was certainly still Raja in the preceding year. That Ramapati stood high in favour with his noble patrons appears from the fact that three more plates besides the present one record grants of land bestowed upon him namely two of the four plates which we possess of Pratap Singh and the first of the twenty plates of Balabhadra.

It is strange to find that the donor of the grant under discussion does not bear one of the four names enumerated. But calls himself Bahadur Singh. From his title it may be inferred that he was an independent chief but the name is not found in the genealogical roll of the Chamba rajas nor in any other copper plates. The simplest explanation would be to assume that Bahadur Singh was another name of Raja Ganeswarman which would be in agreement with the custom of double nomenclature still in vogue among the Chamba rulers. This assumption would be the more plausible as the inscription mentions as second donor the heir apparent (yuvraja) Pratap Singh and this was as stated above the name of Ganeswarman's son and successor.

[illegible]

hign temple profusely decorated with carvings¹ and by the remnants of three more stone temples. One of these known as Jhrampru sail (*sail*-a stone temple from *sila* stone) was still extant in the summer of 1901 though much ruined and partly buried in the sands of the Ropru Khad. This points to the fact that this stream has changed its course which probably was the reason why Hut became superseded by Bajaura, situated at a safe distance from the dangerous confluence.

It will be seen that the Ropru *nālā* is the boundary between Kullu and Mandi as noticed by the traveller Moorcroft * who also mentions the Bajaura fort, which must have been demolished shortly before 1870 Its site is now occupied by a tea plantation I am inclined to think that this fort (or a previous one standing on the same spot) is referred to in our copper plate if at least we may assign to the word *dranga* the same meaning which it once had in Kasmir, namely, that of a frontier fort, or a watch station *

In the same passage Moorcroft says that the Ropru flows at the foot of an eminence on which stood the village of Syri. This I feel inclined to identify with the Siri sthavarā of the copper plate. Its position not far from Hat would make the identification very plausible. I must, however, remark that according to the information supplied by Mr. Calvert the correct form of the name would seem to be Sam. On the survey map the name Sirg evidently marks the position of the village referred to by Moorcroft. It is interesting to find that the land granted by Bahādur Singh consisted of saffron fields. Cultivation of saffron, for which Kashmir is still famous,⁴ is nowadays practically unknown in Kullu, though the physical conditions are probably as favourable there as in the valley of the Jhelam. Mr. Calvert informs me that there used to be saffron fields in Kullu. There was one, he says, quite near and below the castle which is now a tea field belonging to Mr. Minniken and up to five or six years ago there were a few saffron plants remaining there. It will be noticed how well this agrees with the topography of our inscription. For it was the ancient castle of Bajaura near which the saffron fields granted to Pandit Ramapati must have been situated. The area of the granted land is expressed in *prastha* a measure of grain according to the custom universally practised in the hills, of indicating the size of the land by the quantity of seed corn required for its cultivation.⁵ The *patha* (the modern form of *prastha*) is still the unit used in Kullu for measuring grain. One *patha* of husked rice is equivalent to $4\frac{1}{2}$ *kacca ser* (nearly 2 *pakka ser* or 4 lbs.) Twenty *patha* make one *lakh*.⁶ The total area of the land given to Pandit Ramapati was therefore $4\frac{1}{2}$ *lakh*, and required 180 *pakka ser* of seed corn for its cultivation.

² The river (Hak) passes at the Ropri) lered ved Mundi from K lu and running under the walls of Bafaura falls into the Bay on its right bank. Bafaur is a large square fort belonging to Auln t consists of square towers connected by a low curtain the whole built of green stones engilted with beams of fir. *Monrocraft op cit* p 102 *Cf* also Calcutt op cit p 13 (with a picture of the fort)

² *Of R₂n* (transl. S. n) Vol II, 301

* Learning of yellow saffron & water and grapes things that even in eastern and difficult to find are common there (e.g. in Kashmir). Rajat I 40 Cf Dr Stein's note here and at I 220 also.

³ Cf. Dr. Stearns note at Royal Soc. and A.S.R. 1900-03 Vol. I, p. 250 foot-note 10.

¹ Cf. *Langra Gazetteer* Pt II p 104 and A H Dink The *Kulu dialect* p 83 & patha

As we have thus been able to locate in Kullū at least one of the places mentioned in the grant of Bahadur Singh, his identity with the Kullū Rajā of this name may be regarded as certain. This conclusion adds considerably to the interest of the inscription. Kullū is undoubtedly one of the most ancient principalities of the Panjab Hills. It is described by Hsuen¹ Tsang under the name Kulu-lo, and on two Chamba copper plates² of the 11th century mention is made of the Lord of Kullūta which is the ancient designation under which it is repeatedly referred to in Sanskrit literature. Nevertheless not a single pre-Muhammadan inscription has come to light in Kullū, a fact which is probably due to the backwardness of its inhabitants, who are described by Hsuen Tsang as "coarse and common in appearance" and "of a hard and fierce nature". The inscriptions found in Kullū are all comparatively modern, they are without an exception composed in the local vernacular and written in a kind of Lākari derived from the ancient Sarada.³ These two circumstances combined render their interpretation far from easy. One of the oldest epigraphs is that on the famous temple of Dhungri near Manali, in the upper part of the Byas valley, which is known as Wazir Parol.⁴ This shrine, profusely decorated with woodcarving, is dedicated to Hirma Devi the patron goddess of Kullū, in whom students of Sanskrit literature will recognize the *rākasi* Hidimba, the spouse of Bhimasena the Pandava. The inscription is of special interest for my present subject because it mentions the name of Raja Bahadur Singh as founder of the temple. Its date is Jyēṣṭha 20, the 20th year of the Śāstra samvat. The figures indicating the centuries are omitted, which is characteristic of this era, so that it would be impossible to fix its date without the aid of some other document. Thus we possess in our copper plate which is dated Samvat 35, Karttika sūta 11. It is true that here also the date is expressed in the Śāstra samvat but, as we know that the grantee died between A. D. 1610 and 1639, the figures for the century can be supplied with certainty. The corresponding Christian year must be 1550. Consequently the year of the Dhungri inscription can only be A. D. 1553, and we have thus been enabled to date one of the most interesting monuments of the Kullū valley.

Another prominent temple of the upper Byas valley is that of Samdhya Devi or "the goddess of dawn" in the ancient village of Jagatsukh, which traditionally is believed to have once been the capital of Kullū. The temple of Samdhya Devi has been largely renewed, but it contains some portions which are evidently ancient. On two slabs placed on the enclosing wall at the entrance of the courtyard an

¹ S. J. (Hsuen) Tsang, Vol. I, p. 1.

² A. S. B. 1902/03, p. 208.

³ Dr. Dutt in *The Path of the Gods*, p. 5, speaks of an inscription in Lākari at Dehra Dun, and in the neighbourhood of Jalandhar (for Tamber) is commonly used all through the Panjab Hills and is also known in the plains.

⁴ Vol. I, p. 11.

and for that
The word
1900) p.

inscription¹ is cut in three lines of 40 to 48 cm in length. I must for reasons space have abstain from giving a full transcript and translation of this epigraph. So far as certain that the first line reads *Sri Maharaja Urdhan* (read *Urdhan*) and the second line commences with the name of Samdhyā Devī and the third line contains a date which I read *Sam 4(?) ba ti 2*. It refers of course to the Śaka samvat and we must look for some other document to decide which figure we require as supplement for the hundreds.

The name Urdhan Pal is found in the *ramsavali* as that of Bahadur Singh's predecessor. The date of the temple of Samdhyā Devī is therefore separated from that of Bahadur Pal by the time occupied by the full reigns of Kailas Pal and Sidh Pal and the partial reigns of Urdhan Pal and Bahadur Singh. We may say by three U. P. We shall therefore have to take either A. D. 1428 or 1528 as the date of the temple of Jagatsukh. In the first case the reigns of the intervening Rajas will have been very long namely some forty years each in the second case they could have averaged in average of seven years. The latter assumption seems more reasonable. Possibly the Jagatsukh inscription falls towards the end of Urdhan Pal's reign and that of Dhungri in the beginning of that of Bahadur Pal. This would leave a somewhat larger space for the two intervening reigns of Kailas Pal and Sidh Pal.

The above topographical discussion points to the fact that Bahadur Singh ruled over the whole of Kullu proper i.e. the upper Biyas valley. This is quite in accordance with the tradition which holds that he was the first to extend his territory which under the Pal dynasty consisted only of Wazirī Parol. There is one point however still to be elucidated. The present Wazirī Lag Maharaja and Lag Sarī once formed an independent principality which was overthrown by Raja Jagat Singh. This is fully confirmed by one of the Persian *Sanads* dated the 3rd of Jumada ul Ula² 1067 A. H. 1667 addressed by Dara Shikoh to Jagat Singh *zamin dar* of Kullu³. As we have seen that Bahadur Singh's rule extended over Bajaura and Dhungri we shall have to assume that the principality of Lag situated between those two places though ruled by its own Raja was tributary to the Maharaja of Kullu. Another point closely connected with this question is that of the origin of Sultanpur the modern capital of Kullu. This place situated on the confluence of the Biyas and the Garvān stream is said to have become the capital in the reign of Jagat Singh who conquered it from the last Raja of Lag. The latter's name is given as Sultan Cand in the Kangra Gazetteer but in the same work it is stated elsewhere that Jay Cand was the last Raja of Lag and Sultan Cand his

¹ A full note (in Hindi and English) is to be found at the end of Captain H. A. Court's book. I may note in passing that the transcription of the text of this inscription is not very accurate. The Telugu characters are especially in some places incorrect and on this point to the sacred script.

² Cf. Dr. H. A. Court, *J. R. Ind. V. L. X. p. 17*.

³ H. A. Court, *op. cit.* p. 11. Cf. p. 19.

⁴ For a full and accurate reproduction of the U. P. S. G. Jagat Singh of Dolav and the copies of *Sanads* the original is to be found in the library of the R. P. S.

brother According to Captain Harcourt's informant Sultanpur was named after this Sultan Cand¹

It must, *a priori*, appear strange that the new capital of the Kullu Raja was named after a petty chief, by whom it fell into their possession. In the *sanad* referred to above the name of the Pate of Lohast after whose death Jangal Singh annexed the territory is neither Jangal nor Lal and not Joka (or Joka) and. This also tends to raise a doubt as to the authenticity of the said tradition. Nor is it in accordance with another tradition preserved by Moorcroft that 'the removal (from Nagar) the capital took place about three centuries ago' which would mean about 1100.

It will be seen that in our *Sanjog* on Bhat Singh calls himself by another name *Suratrana Raja*. The word *Suratrana* is found in Sanskrit inscriptions as the rendering of the Arabic *shah* so that the name can mean a king or a Raja. Sultan. And the fact is still known in Kullu. When I went into the valley, the Bahadur Singh called himself by this name. A connection with the name of great interest that there exists a tradition different from that mentioned above regarding the origin of Sultanpur. During my stay there I was told by the old vizier of the Raja of Rupnagar, the descendant of the ancient Raja of the Sultanpur was founded by Sultan Singh, and Dhalpur the suburb on the right bank of the Siran by his brother Dhal Singh. It will be noticed how well this agrees chronologically with the passage quoted from Moorcroft. For Sultan Singh or Bahadur Singh ruled in 1653 and it is only natural that after conquering the valley as far down as Bajaura he removed his capital to a place situated in the centre of his dominions while probably keeping Nagar as his summer residence. Anyhow it seems to me highly probable in view of the above that it was not a defeated Raja of Lohast but the victorious chief of Kullu who gave his name to the modern capital.

We have already seen that the copper plate grant under discussion mentions as second donor the heir apparent Pratap Singh and thereby establishes the authenticity of the genealogical roll of the Kullu Rajas published by Captain Harcourt. Our inscription acquaints us moreover with Bahadur Singh's grand vizier (Skr. *malomantrin*) Narayan Singh and with the Raja's three daughters Sunu, Ganga and Rango. For it was on the occasion of the marriage of these three ladies, that the grant was given to the *rajaguru* of Chamba from which it may be inferred that they were married into the ruling family of that State. The bridegroom was presumably Pratap Singh the heir apparent (to wit of Chamba) if he had not yet succeeded his father Ganeswarman by that time. For a Raja of Kullu could not give his daughters in marriage to any one below a ruling chief or heir apparent. The saying is that in matters of war and marriage a Raja deals only with his equals. For two or more sisters to be married at the same time and to the same person is by no means an uncommon practice among Hill Rajputs. The liberality

¹ Gazette of India (last note) and p. 100. *Larout of the* p. 110.

² Moorcroft op. cit. Vol. I p. 121.

³ Cf. *Epigraphia Indica* Vol. III pp. 37, 40, 110, and 115. Vol. VI pp. 1 and 2.

shown on this occasion to Pandit Ramapati indicates that Bahadur Singh attached much importance to a matrimonial alliance with Chamba. For we read at the end of the inscription that the Raja ' gave to Ramapati the price of the land and again presented him with the same, *viz.* he gave him in addition to the land its full value in money. And on his annual inspection of his possessions in Kullū he would receive a large hawk and a scr of saffron. The former may seem a somewhat unsuitable present to a pious Brahman whose *dharma* forbids him to kill animals. But we know from elsewhere that the Rajas of Kullu, and probably other chiefs in the same position were in the habit of sending a hawk as a tribute to the Emperor of Delhi. Bahadur Singh evidently wished to do special honour to Ramapati by a present otherwise due to his suzerain.

Besides a shop inside the frontier fort, the *gurudakṣinā* comprised also "a very excellent *thathika* to catch hawks" (*syena bandhana thathikā parama srestha*). The word *thathika* is not Sanskrit, but evidently a Sanskritised vernacular term which would seem to be the modern *thath* of Kullu dialect, a technical term particularly used in connection with hawking. I quote the following from the Gazetteer² "The best way of catching hawks was the *thath*, which is a sort of triangular enclosure erected at a prominent place on a ridge or spur so as to draw the attention of the birds. Poles are set up at the three angles and two of the sides are enclosed with nets, but the base of the triangle which is towards the hill top is clear, the apex is on the down hill side. A *chikar* is tied close to the ground inside the enclosure to attract the hawks by its call, and when one swoops down upon it, a man who is concealed in a thicket close by rushes forward, and drives the hawk into the net where he secures it."

Regarding the inscription under discussion the following points may be noted. The copper plate on which it is engraved, is of irregular shape the average height being 21.5 cm., and the breadth 26 cm. at the top and 32 cm. at the bottom. To the proper right a handle of 2 cm. in length projects. The inscription consists of 20 lines. The first seven lines are only from 21.5 to 22.5 cm. broad leaving an open rectangular space to the proper right, which is occupied by the motto and by lines 18-19, which are written vertically and are about 10 cm. in length. The last line is written all along the proper right margin. It would seem that these three lines were added afterwards. The letters which measure 1 to 1.5 cm. are well engraved. The character is a transition from the ancient Śarada to the modern Takari or Tunkari. It is interesting to note that *r* after a consonant is sometimes expressed in the old fashion by a stroke to the proper right (cf. *dranga*, line 10) or in the modern way by a stroke to the proper left (cf. *camdra*, line 18). The peculiar script used in the copper plates of this period is designated in Chamba by the name of Devaseva. The

¹ In a letter dated the 8th of Rabi' ul Awwal A. H. 1037 Dara Shikoh acknowledges the receipt of a *lawā* and a *hili* pany (*gunpan*) sent by Raja Jagat Singh of Kullu as a present to the imperial court.

² *Pangra Gaon* etc. Pt. II p. 109 sq. In Dugga's Grammar the word is spelled *thath*. In the second syllable of *thathika* *ka* is *th* instead of *j* or *ph* possibly due to a clerical error. In the dialect of Chamba *ga* in the word is pronounced *h*.

language is Sanskrit metrical and in the original has from the errors which occur in the second portion of the inscription. Though by no means free from errors the language, is comparatively correct and the late and the place of origin of the record. The mistakes are mostly due to misinterpretation of the *sandhi* rules and in the use of the signs of punctuation. I have made only such corrections as seemed necessary for the right understanding of the meaning. The lengthy *Yamala* compound in lines 1-3 is regularly found in the Chamba grants of this period.

TRANSLATION

ओं मय प्रमाणम्

ओ स्वस्ति ॥ राम राम राम पराक्रम पराक्रम दक्ष दक्षगदाक्ष (12) निगत-वरण गरण कृतान वरण रण विषाद शब्द हिमकार ॥ करान् (13) वारि यामरपरिणितखरसम टारु महाशयनिराज-श्री-व (14) हृदरसिह रघुपादा ॥ ॥ महामो गन्त न प्रतापमिह मन्त्रया (15) वर-नागयणमिह ॥ ॥ श्री चपक पुरस्थ-महापडित रमापतय । पादत ॥ (16) रा-व-वत्राय त्रिकुलिननया त्रिमयोपामकय परकमरुताय स्वकर कमल (17) विवित विविध प्रमादभूम प्रसम्पयति । तपच भूमि वीजभरणादि वर । प्रार्ण (18) ज सुनु नाम राज दुहितु भागप्रहण समय पुनस्त्वाभामनिकगदवाज रम्य निजति गता नाम राज (19) दुहितु विवाह समय । हृदः सम मनीषद्वीज प्रम्य निजति रग नाम राज हिन विवाह भीरीहवावर (110) मयादवीजप्रम्य निशात स्वकुलम सपिबीज भरणाद वरमक प्रमादकृत वनम ॥ ॥ इगतरात¹ पुष्क (111) नमोक्तयो हृदमकप । व्यन वयन पावका परमथला एका । एतन्मय सुदक्षिणाय श्री-वहादरीमह राजार (112) सापतय पडितार पडितार द ॥ शनन समन नताच द्रम्यमगल प्रवमगल प्रहाण्ट स्थिति-प (113) यतम्पमजनीयम । ॥ योपहर्ता स २. यो वयो वरतपाना स्वात ॥ नन स्मनिष्कोका ॥ ॥ अथो द्वादश जमा (114) नि । दश जमा नि सुकर । कु ठो द्वादश जमानि । स्वय दत्ता पहासक² ॥ मराणा राज दुहितु³ विवाहसमय । एको (115) मन्त्रायन एक गण कुकुम च भक्तस्मिन् वतु रमा पडितारुवाद्यो यदायान्ति तदागमिद वषे देय ॥ ॥ (116) मवपमक गामका भमरयकमगल⁴ । हरदरवका नोति यावद्विद्वान्प्रवक्त⁵ स ३० कान्तिक⁶ शुनि ११ ॥ (117) माधार गो धममत्तराणा काच काल पालनीया भवदमि । मवनिता भक्तिनो पादिव द्रान्भूयो भयो वाचत रामच⁷ ॥ ॥ (118) विवाहान्प्रवतन⁸ भूममोत्य व (119) हृदरसिह राजादत⁹ भूमि¹⁰ मा (120) पुन नवपदता रमापतय । विवित महापडितकपूर रण श्री¹¹

Expressed by a symbol

- ¹ Restored from analogous passages in Chamba copper plates
- ² The original is omitted in the original.
- ³ In the original there is an anusvara over the 'a' in 'पुष्क' which belongs to the next syllable.
- ⁴ The anusvara over 'ga' has been omitted in the original.
- ⁵ The 'a' in 'a' over 'ga' has been omitted in the original.
- ⁶ The ungrammatical form 'yupahayan' occurs already in the Chamba copper plates.
- ⁷ This original has 'yupahayan' as a variant.
- ⁸ The original has 'dhanu'.
- ⁹ The correct construction would be 'dhanu' as a variant.
- ¹⁰ The original has 'dhanu'.
- ¹¹ The original has 'dhanu' as a variant. After the original has been corrected.
- ¹² The original has 'dhanu' as a variant. After the original has been corrected.
- ¹³ The original has 'dhanu' as a variant. After the original has been corrected.
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- ⁶⁸ The original has 'dhanu' as a variant. After the original has been corrected.
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- ⁷⁰ The original has 'dhanu' as a variant. After the original has been corrected.
- ⁷¹ The original has 'dhanu' as a variant. After the original has been corrected.
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- ¹⁰⁰ The original has 'dhanu' as a variant. After the original has been corrected.

The flower of the three Ramas¹ dexterous in attacking the
 near taken refuge at the lofty feet of the Beloved of Dakṣa's
 day, experienced in warfare and with the fulness of his glory,
 of the autumnal moon has filled the Universe the supreme
 the illustrious lord His Highness Bahadur Singh the
 astute and ardent Pratap Singh [and] the excellent prime minister
 to the great Pandit Ramapata the son of Pandit Suranand
 of the illustrious town of Chamba the spotless descendant of three
 hips at the three divisions of the day³ and delights in the six duties⁴
 of their favour an ornamental charter [recording a grant] of land [and]
 with their own lotus like hands⁵ and thereby a gift of land with [its]
 content⁶ and so forth He has been favoured and presented at the time of the
 ge of the Raja's first born daughter, Sunu by name with [a field requiring]
 thirty *pathas* of seed corn situated in the neighbourhood of Pulastya's hermitage At
 the time of the wedding of the Raja's daughter Ganga by name with [a field
 requiring] thirty *pathas* of seed corn in the vicinity of the village of Hat [and] at
 the wedding of the Raja's daughter Rango by name with [a field requiring] thirty
pathas of seed corn on Sri Hill altogether a gift of saffron fields with [their] seed corn
 rent and so forth [Further] a shop [kept by] Puru and Bhabho inside the
 frontier fort and a most excellent triangular net [*Ulati*] for catching hawks With
 all this as a *gurudakṣina* has Pandit Ramapata been favoured and presented by the
 Raja the illustrious Bahadur Singh It should be enjoyed by him and his offspring
 for as long as the moon the sun the polar star and the earth shall endure

He who confiscates it is to be chastised and killed and will go down to hell. The following are verses from the law books. He who confiscates what he himself has given will be a blind man for twelve existences, a hog for ten existences [and] a leper for twelve existences. At the time of the marriage of Raja Sultan's daughters a large hawk and a ser of saffron has been presented [to the grantees] and this is to be given every year at that very time when Ramapati or his descendants come [to Kulju]. He who takes away one gold piece, one cow or one inch of land will go to

Eala áma Paraív amma and Rêma andra

Dakka's daughter's Purvati her beloved's Śva

Dawn noon and sunset

² *ady* ng (*adhyayana*) the h ng (*adhyapana*) suor h ng (*gyana*) suor h ng for other s (*gyana* g ng *dāna*) and r c ng (p of *graha*) a o the s duties of a Brahman.

Iro ded w l the s epa ure

* I think it does depend on what meaning is to be assigned to the word "agains" - the rent to be paid by the farmers to the landowner or the tribute to be paid to the king or perhaps the produce of the land.

⁷ The words Puruka and Bhahola I presume to be Sanskrit and proper nam.

hell for as long as the four (1) [unclear] [unclear] [unclear] [unclear] the
 bright fortnight the lunar day [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 ment, should be guarded by [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 and again upon all future [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
 the price of the land granted on occasion of [unclear] [unclear] [unclear] [unclear] [unclear]
 him with the land

Written by the great [unclear] [unclear] [unclear] [unclear] [unclear]

11. Vocabular

The real meaning of *rabbit pava ana* [unclear] (if the translation be correct) would be of the [unclear] and
 come from the [unclear] [unclear] [unclear]
 Cf D--DML--Y2 D of Ar. 9 -- 52 57--480

